The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

July 23, 1921

"To Do Thy Will"

"Thy will be done on earth,"
On bended knee we pray;
Then leave our prayer before the throne,
And rise and go our way.

And earth is full of woe
And war and evil still—
For lack of men whose prayer is: "Lo,
We come *to do* Thy will."

"Thy will be done on earth."
Lord, grant me grace to see
That if Thy will is to be done,
It must be done by *me!*

William Pierson Merrill, in Continent.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Secretary of War Weeks tells us that "under present conditions it would be the height of folly for the United States to be the first to disarm . . . Prudence would not permit us disarming while others held weapons in their hands." If we were Englishmen . . . we would be hearing some English Weeks telling his fellow-citizens that under present conditions it would be the height of folly for Great Britain to be the first to disarm . . . Of course, disarmament must in the end be universal, in order to be effective; but in the beginning, it must come by some people's grounding arms and challenging the rest of mankind to go and do likewise. (*Unity.*)

υ λ

The center of gravity in international affairs is passing from Europe. Few men are making this so plain as Jan Smuts, the premier of South Africa. His address early in the Imperial Conference at London pointed out plainly the course to be followed by Britain and her Dominions if they are politically wise. Europe is small geographically, and in population far inferior to the lands of Asia. That means that potentially the economic and political future of the world is elsewhere than north of the Mediterranean. For a long time yet European nations will dominate world affairs. As long as England and America maintain close relations the Atlantic Ocean will continue to be a very important avenue of communication. But the big things will be done elsewhere. (*Congregationalist.*)

υ λ

The Church of Christ to-day faces no peril more serious than that inherent in the wealth of its own rich members. In industry, in all aspects of the social reformation now going on, in the realm of faith and of the Church's message, the man of wealth must be taught that the Christian Church, like its Lord, is no respecter of persons, and that those who put great sums into the treasury may rightly demand no privilege in the kingdom that is denied to the widow who casts in her mite and her all. (*Christian Century.*)

υ λ

Self-government in politics was a growth of centuries, and self-government in industry may come as slowly. But one can hardly doubt that it will come, and resistance to it may be as futile as Mr. Hodges in the very admission of defeat proclaimed. It may not only be as futile, but as dangerous to the peace of society as has been resistance to political self-government. (*Manchester Guardian.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Fault-finding wins few followers.

* *

Adversity is a challenge when prosperity is at the far end.

* *

Go out to service. If you can not run, then creep, but get there.

* *

No man can teach the truth who himself can not stand the truth.

* *

It takes a strong man to be patient when weak men are nagging.

* *

Enthusiastic leadership alone commands an enthusiastic following.

* *

These are great times, and fortunate are those who have a message big enough for the times.

* *

Tell the good news you have as if you believed it and meant it, and incidentally do not omit the conditions.

* *

It would be easy enough to run the world on a desk pad if the live fellow outside would only be obedient.

* *

It is easier to tell what the rich should do with their millions than to do what we should do with our mite.

* *

Strengthen and protect the church base of supplies, but do not stay in it if you would win any battles worthy of the church.

* *

The man of hope and good cheer, aggressive for the eternal good, is a minister of the Gospel whether in the pulpit or in the pew.

* *

No one can command who has not learned obedience. This is very old and commonplace; the only remarkable thing about it is that it is still true.

* *

The age is different, the church is different, the minister is different—remember these things when seeking to fill the vacancy. Do not expect the young minister to be but the echo of the old.

What We Need Now

The editor of the *Congregationalist* in an analysis of the present condition of his Church, comes to the matter of its theology with a sane and wholesome judgment. He sees his own Church free from the prospect of such divisions as threaten the Presbyterians and Baptists, for, as he says, "most of the ministers and many of the laymen have come to hold modern views of the Scriptures, the person of Christ, the atonement, and things to come. "What we need now," he says, "is to join with our liberal theology positiveness of statement and spiritual passion." All this *apropos* of the great wave of "Modernism" which is sweeping over the Protestant world, in which the old theological views of Orthodoxy are rousing to resist modern and scientific and socially practical views of the "Modernists." Stripped of all that obscures the real issue, we have revealed the elemental principles of the Universalist faith, as the working program of the once Orthodox Church. And the question of the editor becomes personal to us—"What do we need now?" and his answer quoted above can not be improved upon. We follow him still farther in his elucidation: "People are hungry for a definite presentation of the essence of the Christian gospel, its unshaken truths, its demands upon the believer, its consolations and its inspirations. These should come first, and let all the essential social implications of this same gospel follow quickly in their train. We would not have our churches and ministers any less tolerant or eager for the new light that is sure to break forth from the Word of God, but we would have them ten times more in earnest."

Preachers at Large

Mostly the preachers are all at large during the vacation season, and occasionally one is doing some preaching, but the great majority are justifying their idleness on the ground that they need the rest so as to do better preaching during the busy season. There is something in that, but not so much, for it is noticeable that the one who has been vacationing to the limit requires several weeks' of rest at home before he can get into the swing of his real work! But there is undoubtedly a large waste of preaching material during these summer months. There are so many places where the "great minister" could in a single Sunday stir a whole community, and awaken an im-

pulse which would last through the year, and help some lesser man to effective work. Several leaders of the Church, clerical and lay, are beginning to recognize the possibilities along these lines, and, not only during the vacation season, but at any time during the year when conditions are favorable, the really great preachers, and laymen who are recognized as having preaching power, are to be sent into the small places to rouse the whole community. We are prospecting along these lines through our Murray Lectureship and already doing something. We need but the co-operation of our people in the resourceful churches, the development of a real want in the small parishes, and, above all, the willingness of the great preachers themselves to do a bit more than they are doing with no hope of any other reward than the service rendered.

Do Something Somewhere

Congregations are scattered in response to the great call of the out-of-doors; the people are no longer in the home church; the ministers are not in their home pulpits, but everybody is somewhere. And a great many other people are with them. It is a time for us all to consider the "wideness of God's mercy" and to remember that the deep human needs of the mind and heart and soul have not been left at home in the closed church. Wherever we may be there is a church, or some kind of a service held within reach, some opportunity to worship God and serve man, and it should appeal to us all that real rest and renewal come through change and not through idleness of body and mind and soul. Try doing something somewhere for somebody, and find a blessing for yourself.

Free Speech

A prominent Bishop of the Episcopal Church stands forth as the advocate of free speech to a point that is startling to those acquainted with the traditional conservatism of his Church, but no one can fail to observe the fact that he limits freedom of speech to social rather than theological views, and in this limited field he restricts freedom to "views which are reconcilable with the ten commandments." The astonishing thing about all this is that any one should be astonished at what is the accepted rule in nearly all churches, though often unacknowledged. Such freedom of speech is quite commonplace, and in most of the progressive churches of to-day the freedom in regard to theological views has few restraints and still less in the social field. We are making progress everywhere; through freer expression comes the growth of more to express. But the Bishop is right in recognizing that there must be some limits to "free speech," though the limits he sets practically nullify the liberty granted. The most radical advocate of free speech would be apt to curtail the freedom of the destroyer of freedom. The atmosphere of to-day, theological and social, is very favorable to all the liberty any of us know how to use, the only conditions being justice, fair play and the constructive spirit.

The Wage of Labor

Labor with us is a very elastic term. We have known ministers to labor quite as hard and long as the plumber and at less than half the wage, yet both are laborers and worthy of their hire, and we are wondering how long it will take either to get rich. Perhaps Dean Brown has illuminated this whole question by his illustration, wherein it appears that when the late Mr. Vanderbilt died he left a fortune of one hundred and eighty millions of dollars. Is it to be supposed that he rendered for this any adequate service? Is it possible for any one during the period of a single life to earn such a fortune? Dean Brown gives these significant figures: "According to the Usher Chronology Adam and Eve lived 4000 years before Christ. Now, suppose Adam had lived and worked year in and year out from that date down to the present hour, at the wage of one hundred dollars a day. In the six thousand years he would have earned just one hundred and eighty millions of dollars." There are different forms of labor; some work with mind and others with muscle—and some because they are compelled to—but in all these varieties of occupation there is an equitable value, and, as Dean Brown says, the whole industrial problem could easily be settled if each man received as much as and no more than he earns.

* *

DR. BRIDGMAN RETIRES

ON the occasion of the celebration of the centenary of the *Congregationalist*, the editor in chief, the Rev. Howard A. Bridgman, D. D., presiding and introducing the various editors of religious journals, made a distinction between "the religious and the sacrilegious press," to our amusement and to our profit, and the distinction lingered long in our sober minds. For Dr. Bridgman did not mean the dividing of the religious sheep from the secular goats; he was sounding the key-note of the true religious press. For more than thirty years he had been connected with this one Church paper, being attached to it on graduating from the seminary, and passing from the humblest position to that of editor in chief, during which time the paper became one of the leading religious journals of the land, and the only national representative of the great Congregational denomination. He knew what a religious paper should be and how to make it. A paper always religious, but never mawkish, always centered, but never narrow—seldom has there been an instance of a Church paper with a broader outlook. No human interest was too small to command its attention—politics, national and international, literature, art, science, economics, received consideration, but all were approached from the religious side, and therein was illustrated what he meant by the distinction between the religious and the sacrilegious.

And now after his long service in the editorial chair he retires to become the master of a great school. He could have had no better training for this useful work, and we are envying the boys who are to come under his leadership, as we are sorrowing because our society of the editorial chair is broken by his departure. We shall miss his ever genial and inspiring presence. It was he who called the religious editors together on their all too infrequent gatherings, it was he who set the standard for genuine religious journalism, in which every human interest is religious when approached from the religious side.

Some Important Facts About Sunday

Bearing on Our Present "Blue Laws" Agitation

The Rev. J. T. Sunderland, D. D.

I.

THERE seems to be an almost universal confusion in the minds of people generally, with regard to the Sabbath and Sunday. The two days are supposed to be the same. Or, even if it is known that the Jewish Sabbath of Bible times was the seventh day of the week, Saturday, yet it is supposed that, with the birth of Christianity, the Sabbath was somehow changed from the seventh to the first day of the week; and therefore it is thought proper to-day to speak of Sunday as the Sabbath.

Thus we have the ministers of the country generally calling their Sunday services Sabbath services. The people of our communities, even the highly educated and intelligent, very commonly use the words interchangeably. The children of the land grow up to understand that the two words mean the same. The fourth command of the Old Testament decalogue, "Remember the Sabbath day to keep it holy," is almost everywhere represented as applying to our Sunday. It is the commonest thing for pulpits, Sunday schools and religious papers to talk about the wickedness of Sabbath breaking, and even about judgments sent from God upon Sabbath breakers. A steamboat having on board an excursion party several years ago met with a disaster and sank on Sunday in one of our harbors. Straightway the pulpits and religious press of the country were alive with declarations that it was a divine punishment for Sabbath desecration.

In all these ways we see illustrated the confusion regarding Sabbath and Sunday which I have spoken of as existing almost everywhere in the public mind.

Is Sunday the Sabbath? No, it is not. Is it proper to call it the Sabbath? No, it is not. Is there any connection between the two days? No, there is not. Let us call to mind some historic facts.

What was the origin of the Sabbath of the Jews? We have been taught that it originated with the creation of the world. We read in the second chapter of Genesis that God, having finished the creation of the heavens and the earth in six days, rested on the seventh, and blessed and sanctified the day because on that day He rested from his work of creation. Turning from Genesis to Exodus, we find essentially the same thing. In the story of the giving of the Ten Commandments to Moses we find the injunction, "Remember the Sabbath day to keep it holy," and the reason given is, "The seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter, nor thy man servant nor thy maid servant . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blest the seventh day and hallowed it." Here then, as in Genesis, we find the supposed fact of God's resting on the seventh day from His labor of creation given as the cause of the sanctification of that day, and its being set apart as a rest day for man.

But two serious difficulties arise here. First, we can discover no trace of the Sabbath as actually observed during al the long period of the patriarchial time. Not till we get down to the comparatively late period of the Exodus from Egypt do we find any evidence at all of its existence. But this is very strange, if it was really established at the creation. During the long ages previous to the Exodus there lived, we are told, such good and pious men as Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. If the Sabbath was established at the creation, how are we to explain these good men not observing it? Or if they did observe it, how are we to account for no trace of it getting into the record of their lives?

Another even more serious difficulty meets us. What are we to understand by God creating the heavens and the earth in six days and resting on the seventh, and hence blessing and sanctifying the seventh? What are those days? Were they literal days? The science of astronomy and geology tell us that they can not have been literal days, for there is evidence that millions of years must have elapsed between the beginning of the work of creation and the appearance of man on the earth. What, then, are we to understand by the days of creation? Many who claim that the Genesis story is an inspired revelation, think to get out of the difficulty by lengthening the so-called days, and saying that the word days really means indefinitely long periods of time. This might possibly do for the first six days, although the expressions "the evening and the morning were the first day," "the evening and the morning were the second day," and so on, indicate clearly that the writer meant literal days. But when we come to the seventh day we are in inextricable difficulty. For if the six days were indefinitely long periods of time, hundreds of thousands of years in duration, the seventh must have been the same; so then we have God blessing and sanctifying not the seventh *day*, or any real day at all, but the seventh indefinite period of time some hundreds of thousands of years in length. And inasmuch as the command in the Decalogue for men to keep the seventh day is based upon the declaration that God rested upon the seventh day and blessed it, it follows that, if the day upon which He rested, and which He sanctified and blessed, was an indefinitely long period of time, then the so-called day which we are to keep must also be, not a real day at all, but an indefinitely long period of time. We have therefore no warrant at all for keeping the seventh literal day of the week as a Sabbath, but only a seventh indefinitely long period of time, say tens of hundreds of thousands of years in length.

These difficulties are not all. In addition to these two which I have pointed out concerning the origin of the Sabbath, a third not less serious presents itself. Turning to the Book of Deuteronomy, we have the Ten Commandments of Moses given over again.

But here the reason stated for the command, "Remember the Sabbath day to keep it holy," is not because after creation God rested on the seventh day, but because the Lord "brought Israel with a mighty hand and an outstretched arm out of the land of Egypt." This reason for the command is far more reasonable than the other; but it presents to us the very serious difficulty that it contradicts the other.

This is all the light the Old Testament has to give us regarding the origin of the Sabbath. But the light, as we easily discover, is really not light at all, but only darkness.

It is very evident that the Jews did not know how they did come by their Sabbath. Nor had any one found out until within the last half century. But, thanks to modern scholarship, now we know. Historians and scholars have long found traces among many ancient nations of the division of time into periods of seven days; of the number seven being regarded as a sacred number; and of seventh days being kept as sacred. But all has been more or less shadowy. Within recent years, however, the discoveries made in Assyria and Babylonia have furnished us with the long-sought key. It is now found out definitely that the Jewish division of the week into seven days, and of the month into four weeks, and the holiness attached to the number seven, are all traceable back to ancient Babylonia. Hence we see that the writers in the books of Genesis, Exodus and Deuteronomy, who accounted for the Sabbath by making it a memorial of Jehovah's rest day at the end of creation, or by making it a memorial of the deliverance of Israel out of Egypt, were not recording facts, but only their own guesses or speculations about an institution whose origin was much deeper than they understood.

The number seven seems to have become a sacred number among the Babylonians (a people who of all ancient people seem to have been most given to studying the heavens) because seven was the number of those heavenly bodies that most attracted their attention, namely, the sun, moon, and five planets. Just how or when the Jews obtained the Sabbath and their sacred regard for the number seven from the Babylonians we can not say with certainty. The opportunities, however, were very abundant, inasmuch as, first, the ancestors of the Jews came originally from Babylonia; second, the intercourse between Palestine and Babylonia was always intimate; and third, the Jews were exiled in Babylon for a period generally spoken of as seventy years, immediately preceding the time of Nehemiah.

Of course the fact that the Sabbath of the Jews came from Babylonia does not in any way change its value. But it is interesting as showing the natural origin of an institution which the Jews, and the Christians after them, have so long declared to have had a supernatural origin.

I have said that we have no mention of the observance of the Sabbath during the supposed 2500 years between the Creation and the Exodus. It is also true that we have no record of any observance of it for 400 years after the Exodus, down to about the time of David. Of course neither of these facts was it possible to account for under the old supposition that God enjoined the observance of the day upon the whole world at the creation, or upon the Jewish people when they came out of Egypt.

By David's time the Sabbath begins pretty distinctly to appear in Jewish history. Not, however, until after the return from the Exile in Babylon does it reach any great importance in the Jewish life. Nehemiah, the rebuilder of Jerusalem after the Captivity, is the man who first makes it in any true sense a national institution. From his day on, through all the four centuries and a half that elapsed before the birth of Jesus, the Sabbath seems to have been regularly observed, and to have exercised great influence upon the Jewish people.

So far as refraining from labor was concerned, its observance was very strict. Indeed, abstention from work of all kinds seems to have been the most marked feature of the day. Even kinds of work that to us seem necessary were forbidden, on penalty of death. In the Book of Numbers we have an account given of a man being stoned to death for so simple a thing as gathering sticks on the Sabbath for the purpose of making a fire. At the time of Ptolemy I and Antiochus Epiphanes, one hundred and fifty or two hundred years before Christ, the Jews carried the strictness of their observance of the day so far as to put them to serious disadvantage as compared with their enemies in war. When Jerusalem was stormed by Ptolemy on the Sabbath, the people would not so much as lift their hands in defense; and later, when many of the Jews had fled to the Wilderness and hidden in caves to escape the persecution of Antiochus, they allowed themselves to be butchered and even burned alive by the soldiers who followed and attacked them on that day, because they would not profane the Sabbath by defending themselves. Thus we see the Sabbath had become a very terrible tyranny and evil.

When Jesus comes on the scene, we find him taking very decided ground against the Sabbath as commonly observed. He found the day hedged about with formalities of the most technical, elaborate and oppressive kinds. One good institution, however, he found associated with the day—that was the synagogue. In every city, town and village of Palestine there was at least one synagogue or public building where the people were accustomed to assemble once on the Sabbath day for the reading of Scripture, for prayer, and for somewhat free discourse on religious themes. These Sabbath gatherings in the synagogues Jesus regularly attended, and he seems to have believed in and encouraged them. But the technical, the severe, the irrational and tyrannical observance of the day, according to the elaborate and oppressive rules laid down in the Levitical Law and in the traditions of the priests and Pharisees, Jesus had no sympathy with. Indeed, these he deliberately trampled under foot, by healing the sick on the Sabbath; by commanding those that he had healed to take up and bear away their beds; and by allowing his disciples, unrebuked, to pluck heads of wheat, rub them out in their hands and eat the grain—all of them things which the Jewish ecclesiastical law condemned. And even more than that, when the Pharisees complained of his profaning the day, he replied, declaring that he himself was greater than the Sabbath, and affirming that "the Sabbath was made for man and not man for

the Sabbath." Here then, in this attitude which Jesus took of independence of the Jewish Sabbath, as well as independence of all the Jewish ceremonial law and observances, we see the explanation of the fact that the Sabbath was not adopted, as it certainly was not, by the early Christians, as a Christian institution.

Turning from the Gospels to the Epistles, we find that Paul's position regarding the Sabbath was well nigh as independent and decided as that of Jesus. He refuses to allow the keeping of the Jewish Sabbath to be laid as a requirement upon the Christian churches. "One man esteemeth one day above another; another man esteemeth every day alike," he says, and he insists that every one shall be protected in this liberty. Writing to the Galatians, he complains: "Ye observe days and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." And writing to the Colossians, he urges, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."

This position of Paul's was the one adopted by the early churches generally. At first there was a little doubt about it. Indeed, quite a division arose in the church during Paul's ministry, over the question as to how far Jewish observances of any kind should be binding upon Christians. As a result, a council was called, and Paul went to Jerusalem to meet James and representatives of the Jerusalem church who were particularly tenacious of Jewish usages, to see what course should be generally adopted. After much discussion it was decided that any who desired to keep up Jewish usages or rites might do so, but these usages must not be laid upon anybody as obligatory. And if we go through the Epistles of Paul and the other Apostles, and the history of the early church, as preserved in the Book of Acts, we find that the Apostles never speak of the Sabbath as a Christian institution, never; no rules for its observance are anywhere given; its violation is never denounced, Sabbath breakers are never included in the list of offenders against God.

All this is abundantly confirmed by the writings of the early Christian Fathers.

But, because the followers of Jesus cared for their religion and for one another, they came gradually to set apart one day of the week as a time for general assembling for worship, for charitable works, for fraternal association, and to think and talk about their beloved Master. The day they chose, however, was not the seventh day, the Jewish Sabbath; that day, together with its usages, they discarded. The one they chose was the first day of the week; and not in memory of any event of Old Testament history, or as having any connection with the command in the Jewish Decalogue, "Remember the Sabbath day to keep it holy," but simply in loving memory of Jesus who they believed rose from the dead on that day. And the way in which they observed the day was almost the exact opposite of that in which the Jewish Sabbath was observed all around them. Putting away all those burdensome and lifeless Jewish forms against which their Master had so strongly protested, they kept the day as one of very great simplicity, naturalness, freedom, joy and brotherliness.

In a subsequent article the question will be considered: What kind of Sunday does the world need to-day?

Nagano of Nagoya---Another Call to Service

The Rev. Thomas Edward Potterton, D. D.

SEVERAL months ago it was my privilege to ask the attention of Universalists in America to the opportunity at Nagoya, Japan, and the dynamic work of the Rev. Navichero Nagano. Mr. Nagano is one of the great social workers of Japan, a man of deep rooted sincerity, ability and distinctive Christian manhood. For years he has labored in Nagoya against great odds, lacking a decent edifice for his religious work yet ever dreaming that some day his hopes would be realized. Mr. Nagano, through his devotion to humanity, has won the recognition of the officials of the government, both provincial and city, and the hearty commendation of missionaries of every denomination. Meanwhile, the lack of proper facilities for church work hinders development. The Board of Foreign Missions will gladly do the bidding of the Church in America. Are American Universalists ready to do the generous thing? Where do our members who stress social service stand upon the matter of helping Nagano of Nagoya?

From Dr. Ayres came the following letter addressed to him by Mr. Nagano. I am taking the liberty of asking the *Leader* to print it, just as written in English by the faithful minister of the Nagoya Church:

"I have neglected to write you so long. I am working with hope of touching all classes of people through social works as usual. Sorry to say there is no progress on church work. A church building is needed in Nagoya. I must report this. Without any proper building church work will not make any progress. Having lost a government hall for women's educational work, we have closed the work in that line to our great regret. We want a hall for social work as well as a church building for pious service. So I am planning with my friends to establish a big hall where religious and intellectual desires can be satisfied. The governor and mayor accepted to be helpers to realize the plan.

"To-day on my way back from country trip I visited the governor again to ask his suggestion about the way of raising money for the building. He is very kind expressing his sympathy with the new enterprise. The mayor is also kindly sympathizing with it. All newspapers and three women's associations accepted to help in regard to raise money for it.

"We are going to raise 70,000 yen from all classes of people. Our purpose is to work *with people* for social improvement from Christian standpoint of view.

"We are showing the people on one hand that Nagoya is physically improving but not so in spiritual side, and on the other hand telling them strongly of our duty to lift up the spiritual side of Nagoya by several means. Besides trying to realize the above plan which seems a mere dream to some men, I am not neglecting

the spiritual education which can be done through my dining hall. Several meetings for each week at the hall are mostly presided by me if I am not out.

"Weekly organ paper will be printed in April in order to spread our lecture over the city.

"We have a so-called bread-day, once for a week, on which we sell one thousand bags of bread (one bag,ten sen) in busy street by us (gentlemen, ladies, students). A piece of paper in which the points of our plan of establishing the hall are written is put in each bag, so that those who buy them can understand our plan and at the same time they become to have contributed some (two sen profit one bag) for the work.

"In this way all people will have interest more or less with this work (treasurer is each time showing in newspapers the sum of profit).

"In my view our church message in Japan will be in line of Christian social work and in that of pious service, though it can never be carried out without proper church building.

"You see ordinary churches are declining now and ordinary Christian ministers are not taken care by educated people, because they are not doing any great social work and they are maintaining merely their old fashion of service. We want a church and a hall here to do our message fully."

The Northern Baptist Convention

THE recent Convention of Northern Baptists at Des Moines was of more than denominational interest. In the years to come it is quite possible that it will be regarded as a landmark. Here definitely and consciously two conflicting irreconcilable religious tendencies were manifest. The fact that careful management and reluctance on both sides to force the issue prevented the oft-predicted schism in the Baptist denomination should deceive no one.

The charge was frankly made and tacitly admitted that the theology of modernism represented by such men as Clarke, Rauschenbusch, and Mathews had intrenched itself in the leading Baptist seminaries and was sending out large numbers of ministers no longer sound in the faith. The Orthodox wing have rallied to themselves the inertia and ignorance of the more backward communities of the West, the lower South and Canada. The conspicuous leaders of the Conservatives are almost without exception believers in the proximate, if not immediate, second coming of Christ, and have enormous and powerful backing from great financial interests, willing to support any movement to keep the Church concerned with "other-world" religion, and away from discussion of the social problems of our time.

The Convention itself was preceded by a Conference on Fundamentals, called by and in the control of, as events showed, the Premillennialists. The real business of this conference was to publish and endorse a new creed for the denomination.

The third article of this new creed is intended to commit the Baptist denomination to the belief in the immediate second coming of Christ. It reads as follows:

> "We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people, and his personal visible return to the world according to his promise."

Universalists who feel that we have really succeeded in converting Orthodox Churches to our belief will find scant comfort in the fifth article, which is as follows:

> "We believe that all men by nature and by choice are sinners, but that 'God so loved the world that He gave His only begotten son that whosoever believeth in him should not perish but have everlasting life;' we believe therefore that those who accept Christ as Saviour and Lord will rejoice forever in God's presence, and those who refuse to accept Christ as Saviour and Lord will be forever separated from God."

The Liberals allege that this conference was packed by Conservatives. However that may be, the conference is said to have voted by nearly ten to one in favor of the acceptance of this statement of belief.

In the Convention itself the same issue was raised in slightly different form. The Secretary of the Home Missions Board reported that a gift of one and a half millions had been accepted from an anonymous giver, but with a Premillennialist creed attached which must be signed frequently by officers and workers. The Fundamentalists urged its acceptance while some of the Liberals opposed it, alleging that it sold the freedom of the Church and laid a dead hand upon its missionary activities. After a debate characterized by one of the Des Moines daily papers as the noisiest and most unparliamentary ever held in that city, it was voted to receive the gift with the conditioning creed.

A year ago at Buffalo, the Conservatives secured the appointment of a committee to determine whether teachers in Baptist colleges and theological seminaries were guilty of heresy. A majority report and a minority report were received, but both were placed on file.

It would not be just to say that these were the only matters considered by the Convention. All the usual routine reports were heard and business transacted, showing on the whole that the year had been one of progress.

The Leader, however, stresses the matters above referred to because they go much deeper and are more significant than any routine business, but not because we are seeking sectarian advantage, and still less because we wish ill to any of our brethren. We rejoice in every sign that any Church which has been evading fundamental issues is resolutely facing them. A large part of the loss of moral influence of Orthodox Churches in recent years has been due precisely to this sort of evasion..

It is a sign of returning health to the whole religious organization of Protestantism that men are once more caring enough about religious questions to feel more deeply about them.

When Abraham Lincoln declared that the nation could not permanently endure half slave and half

free, he was not prophesying civil war; he was pointing out the division which made civil war inevitable. A great denomination like the Baptist can not permanently exist as a combination of those who can not or will not accept the new knowledge of the Universe and of Life which science has brought us, and those who follow truth even when it leads away from superstition and tradition.

Good Morning, Dr. Jordan

Our Sunday Schools Send Greetings and Something More Substantial to the Principal of Ous School in Virginia

IT is evident that the members of our Sunday schools are interested in the Suffolk Normal Training School, that they are interested in it persistently and in a very practical fashion. They think that the little colored chaps down South ought to have a fair chance in the world and they are willing to help give it. Moreover, they like the picture of Dr. Joseph Jordan and the letters that he writes, and they have confidence that he can build up and conduct a worth-while school.

In 1917 the Trustees of the General Convention asked the Sunday schools for $400 to help Dr. Jordan and his associates. Mr. Masseck wrote one of his thought-stirring and gift-compelling letters (just one, with no follow-up), and the $400 came flying in with an extra fifty for good measure. The next year we had the same request, the same kind of letter and the same response—except that the surplus was $150.

In 1919 Miss Earle tried her hand at the letter. What a hand she has! She secured $400 and another $450 besides. Seriously, there can be but one explanation: that our Sunday schools are ready to respond promptly, generously and repeatedly to a need that is clearly and strongly presented.

Now for the present year. There has been no urging—just the single requesst for $400, with endorsement in the columns of the *Leader*, the *Helper* and the *Search Lights*. And the schools have sent $1,049.

To how many requests, in these days of constant solicitation, do people give more than two and a half times the amount asked for? Yes, our schools must be interested in Suffolk, its teachers and its scholars.

And now "honor to whom honor is due." Here is the list of contributions that have come to the office of the General Association:

Suffolk Contributions for 1920-21

Elgin, Ill.	$ 18.08
Philadelphia, Pa., Restoration	7.16
Augusta, Maine	10.00
Oneonta, New York	2.00
Girard, Pa.	10.00
Olive Branch, Ohio	10.00
Lynn, Mass.	49.58
East Mansfield, Mass.	1.50
Santa Paula, Cal.	1.62
Fitchburg, Mass.	15.84
Portland, Maine, Messiah	20.00
Watertown, New York	15.00
Lowell, Mass., First	3.00
Perry, New York	16.18
Cortland, New York	7.64
Claremont, N. H.	5.00
Linesville, Pa.	5.00
Portland, Maine, Congress Square	5.00
Brooklyn, Pa.	3.00
St. Johnsbury, Vt.	3.00
Oakfield, Maine	1.00
Jamaica Plain, Mass.	1.80
Girard, Pa.	10.00
Schuyler Lake, New York	1.50
Freeport, Maine	1.00
Binghamton, N. Y.	4.00
Jersey, Ohio	1.90
Abington, Mass.	3.00
Amesbury, Mass.	2.50
George W. H. Shinn, Hightstown, N. Y.	5.00
Bristol, N. Y.	5.00
Norwich, Conn.	5.00
Cleveland, Ohio	5.00
Eaton, Ohio	1.50
Marlboro, Mass.	9.45
Buffalo, N. Y., Grace	10.00
Clinton, Ill.	10.00
Table Grove, Ill.	5.85
Orange, Mass.	2.00
Mitchellville, Iowa	1.87
West Paris, Maine	10.00
Woonsocket, R. I.	17.00
Brooklyn, New York	10.00
Grove Hall, Mass.	11.75
Albion, N. Y.	10.68
Stockton, Ill.	4.01
Nunda, New York	10.00
North Weymouth, Mass.	9.03
Sycamore, Ill.	4.50
Akron, Ohio	21.98
Markesan, Wis.	6.40
Marblehead, Mass.	3.00
Franklin, Mass.	10.00
New Bedford, Mass.	13.00
Cooperstown, New York	4.09
Attleboro, Mass.	10.00
Bangor, Maine	25.00
Urbana, Ill.	6.52
North Olmstead, Ohio	2.50
Springfield, Mass., St. Paul's	11.53
Macedon, New York	3.05
Newtonville, Mass.	2.27
Springfield, Mass.	2.09
Weymouth, Mass.	5.00
Stoughton, Mass.	15.00
Sharpsburg, Ill.	2.49
Foxboro, Mass.	2.40
East Providence, R. I.	5.00
Litchfield, Ill.	3.78
Concord, N. H.	3.50
Haverhill, Mass.	14.18
Manchester, N. H.	5.00
Monson, Mass.	10.00
New Haven, Conn.	16.52
Peabody, Mass.	17.05
Avon, Ill.	21.98
Bridgeport, Conn.	6.14
Worcester, Mass., All Souls	5.00

New York, Divine Paternity	21.00
Westbrook, Maine	13.15
Harrisville, R. I.	4.00
Peoria, Ill.	15.00
Quincy, Mass.	5.36
North Attleboro, Mass.	5.00
Troy, New York	5.00
Rockland, Maine	20.00
Oak Park, Ill.	20.00
Hoopeston, Ill.	15.00
Methuen, Mass.	4.50
Tacoma, Wash.	10.00
Augusta, Me.	10.00
Guilford, Maine	3.12
Kingfield, Maine	2.00
Kingfield, Maine, True Blue Class	1.00
Cambridge, Mass., First	6.50
Galesburg, Ill.	5.00
Adams, Mass.	2.67
Providence, R. I., First	18.00
Chicago, Ill., St. Paul's	47.22
Brooklyn, N. Y., Good Tidings	13.29
Little Falls, N. Y.	4.00
Brookline, Mass.	10.00
Woodsville, N. H.	13.14
Anoka, Minn.	1.50
Springfield, Vt.	4.09
Lockport, New York	5.55
Scranton, Pa.	5.00
Syracuse, New York	18.71
Brooklyn, N. Y., Our Father	5.00
Olcott, N. Y.	3.75
Saugus, Mass.	9.62
Philadelphia, Pa., Messiah	22.56
Utica, N. Y.	5.05
Malden, Mass.	8.00
Southbridge, Mass.	5.00
Dolgeville, N. Y.	3.57
LeRoy, Ohio	3.65
Hudson, New York	3.50
Watertown, New York	10.00
Philadelphia, Pa., Restoration	5.95
Lowell, Mass., Grace	20.00
Arlington, Mass.	6.00
	$1,049.66

What Shall We Do with Mr. and Mrs. Lobdell?

The Rev. Frank Lincoln Masseck

THE Universalist Church should seriously consider the future of Mr. and Mrs. Nelson Lobdell, who, after fifteen years of devoted work in Japan, have returned to this country.

They have acquired a power too valuable to be neglected. If we have a mission to the Japanese on the island of Nippon, we certainly have a mission to the Japanese in our own country. On the Pacific Coast are thousands of this race, for whom comparatively little is being done. Mr. and Mrs. Lobdell, with their knowledge of the Japanese people, their language, and characteristics, could do a splendid work with the Japanese of California. Churches of various denominations have been attempting this work, but none of our five churches has done anything to help. Our General Convention could render no finer service to the state and to the nation, to say nothing of the Japanese, than by placing these workers where they could help in producing a better feeling between the white and yellow races on the Coast.

The following experiment in Santa Paula gives a suggestion of what ought to and might be done. After making an engagement with Mr. and Mrs. Lobdell, I visited some of the leaders among the Japanese in our valley, and arranged for a meeting in our church for a Sunday afternoon. On the Saturday afternoon preceding, we took the Lobdells to the "Camps," as the dormitories in which the Japanese live on our ranches are called, and still further extended the invitations. A Japanese merchant lettered announcements for each "Camp," and a larger one for the bulletin board on the front of our church. Nothing of the kind had ever been done before, and, so far as I know, a Japanese had never been inside our church. At the appointed hour nineteen Japanese gathered, and Mr. Lobdell spoke to them in their own language. The manner in which Mr. and Mrs. Lobdell did things evidenced their understanding of the people. It made me realize more and more how difficult it would be for me or any other inexperienced person to do anything worth while. At the close of the service one young Japanese man came forward to thank Mr. and Mrs. Lobdell, and express the appreciation of his friends for the privilege of coming into "the beautiful church," which is really one of the finest in the city.

The whole experiment made me feel more and more that it should become the duty and privilege of the denomination to place Mr. and Mrs. Lobdell in mission work on the Pacific Coast, where they can use their unique knowledge and experience to such fine advantage. We should seize the opportunity to call them to this field of service for the Japanese people whom they know, understand, and love.

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PARABLES OF SAFED THE SAGE

The Parable of the Platform Seat

THERE was an evening when the sun had set, and I and Keturah had had our Dinner, and I was at peace with Keturah and with all the world. For I had removed my shoes, and put on my slippers, and hung up my coat, and I sat in a jacket, reading a new book that I wanted to read before any one should ask me, saying, Hast thou read it?

And Keturah spake unto me, saying, Is not this the night that they have the Great Meeting in the Opera House in favor of the Readjustment of the Universe?

And I said, Keturah, why art thou forever taking the Joy out of Life? I had forgotten that meeting, and now, behold, I must go.

And she said, Thou hast a Platform Ticket, and art to sit up on high, and support the Cause.

And I said, I would far rather sit here in a comfortable jacket than to put on my long black Fireless Cooker and sit up on high.

For he payeth well who hath a platform seat.

For he must not yawn, no matter how long the meeting is, nor how dull the speeches, and he can not slip out unnoticed. Moreover, there is always a possibility that some speaker will fail, and the Chairman will say, We have with us to-night a gentleman who hath not expected to be called upon, but we know that he is always ready to say a good word on behalf of any good cause.

And I considered why there are any Platform Seats, and why they do not fill them with Effigies of George Washington and Benedict Arnold and other distinguished men.

But Keturah said, Now be silent: for I know thine heart. He can despise platform seats who hath them, but thou knowest if they had not been sent, and thou hadst seen the platform filled with men thou deemest no wiser or better than thyself, thou surely should have noticed it. Wherefore put on thy Fireless Cooker and go, and try to look wise; for that is why they want thee on the platform.

And I did even as she said. And it was a good meeting, on behalf of a good cause.

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THE DETROIT CONVENTION

Churches Entitled to Send Delegates

According to the Constitution of the Universalist General Convention each parish in fellowship with a State Convention or with the General Convention is entitled to representation in the biennial sessions of the Convention by its minister and one lay delegate. The only limitation on this representation is contained in Article II, Section 2, of the Constitution, which reads as follows: "To be entitled to such lay delegates and in order that its minister be eligible to be a delegate, every parish must maintain its legal existence and support public worship regularly and make a contribution on quota to the General Convention. during each of the two years prior to the meeting of the said Convention." (Manual, p. 10.)

We are publishing herewith a list of parishes which up to July 15, 1921, have fulfilled the quota requirement of this section and are entitled to representation by minister and one lay delegate at the Detroit Convention next October. The ministers and officers of churches not listed here are urged to take up this matter at the earliest possible moment to insure seats at the Convention.

Churches Having Paid Part or All of Quota Last Two Years 1919-1921

Alabama: Brewton.
California: *Riverside. Santa Paula.
Canada: *Olinda, Ont.
Colorado: Denver.
Connecticut: *Hartford. *Meriden. New Haven.
District of Columbia. *Washington.
Florida: Pensacola. St. Petersburg.
Georgia: *Atlanta. Americus.
Illinois: Avon. *Chicago, Redeemer. Chicago, St. Paul's. *Elgin, *Galesburg. Joliet. Litchfield. Peoria.
Indiana: Anderson. Muncie. Roann. Peru.
Iowa: Mt. Pleasant. *Osage.
Kansas: Junction City.
Kentucky: Crofton.
Maine: Bangor. Canton Point. Hallowell. Hope. *Gardiner. North Jay. West Paris. Rumford Point. Sangerville. Stockton Springs. West Sumner.
Maryland: *Baltimore.
Massachusetts: Adams, North Attleboro. *Boston, Jamaica Plain. *Braintree. Chatham. Fitchburg. Franklin. Gloucester, Annisquam. *Haverhill. Lawrence. *Malden. *Medford, First. *Monson. New Bedford. *Norwell. Salem. Somerville, Third. Southbridge. *Springfield, St. Paul's. *Stoughton. Weymouth, North.
Michigan: Concord. Detroit. *Farmington.
New Hampshire: Alstead. Claremont. Dover. Hinsdale. Kingston. Manchester. Marlboro. Nashua. Winchester. Woodsville.
New Jersey: Newark.
New York: *Albion. *Binghamton. *Brooklyn, All Souls. *Brooklyn, Our Father. Buffalo, Grace. Canandaigua. Canton. Dexter. East Aurora. Hamlin. Hornell. *Lockport. Madison. McLean. Middleport. Middleville. Morris. *Mt. Vernon. North Salem. Perry. Rochester. Sherburne. *Syracuse. Winthrop.
Ohio: Belpre. Bryan. Cleveland. *Columbus. Eldorado. Greenville. *Jersey. Le Roy. Little Hocking. Mason. Milford. Mt. Carmel. Mt. Gilead. *North Olmstead. Norwalk. *Plain City. *Springfield.
Pennsylvania: Brooklyn. Girard. *Linesville. *Mansfield. *Philadelphia, Messiah. Philadelphia, Restoration. Sheshequin.
Rhode Island: Harrisville. *Pawtucket. Providence, East. Providence, Mediator. Woonsocket.
South Carolina: Mountville.
Vermont: Felchville. Jacksonville. Morrisville. *St. Johnsbury. Wilmington.
Washington: Tacoma.
West Virginia: Fork Ridge.

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*Indicates partial payment.

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OHIO STATE CONVENTION

The Rev. I. V. Lobdell

The ninety-sixth session of the Ohio Convention met at Kent, June 20-23, opening Monday evening with a musical service, following which the Rev. Edward A. Lewis, pastor of the local church, extended welcome. Mayor Schmeidel gave the welcome for the city, President Jameson responding. The address of the evening was given by the Rev. John Sayles of Buffalo, N. Y., on "The Victory of God and the Universalist Church."

The Sunday School Association met in its fifty-seventh annual session on Tuesday morning at 8.30. The report of the officers indicated progress, a steady growth in membership and increased attendance. Conferences for the primary and "teen age" workers were conducted by the Rev. Laura B. Galer, National Cradle Roll Superintendent and an expert in rural Sunday school work, and Mrs. F. N. Chamberlain, Sunday School Field Secretary of Massachusetts. Officers for the following year were elected as follows: President, A. H. Homans, Cleveland; vice-president, Prof. H. E. Simmons, Akron; secretary-treasurer, Miss Ivetta Link, Attica; member-at-large, Mrs. Charles A. Alden, Columbus.

The Y. P. C. U. divided the day with the Sunday School Association. An open forum was conducted at 10.30, and the Rev. Stanley Manning gave an address on "Life, Liberty, and the Pursuit of Happiness." The Convention was preceded by an Institute held the previous Sunday and Monday evenings. The Union has increased its membership over one hundred per cent, which they consider only a starting point for greater things. Officers elected were: President, Robert Rice, Akron; vice-president, Gerald Roberts, New Madison; secretary, Elizabeth Etz, Akron; treasurer, Helen Senn, Attica; Junior superintendent, Marion Suhr, Norwalk; member-at-large, two years, Arlington Mead, Westerville.

Tuesday evening the Convention welcomed Miss Matsu Koyama, who brought greetings from Japan, and Mrs. Marietta B. Wilkins, who told of the work of the W. N. M. A. Mrs. F. N. Chamberlain gave an inspiring address on "Eyes That See and Ears That Hear."

The reports of the W. U. M. A. of Ohio given at the thirty-second annual Convention showed a year of activity and progress. The devotional service was conducted by Mrs. Clara Bell Clark,

the prayer being offered by Mrs. Marion Lobdell of Columbus. Mrs. G. Frank Elgin of Kent conducted the Memorial Service. Matsu told of the need of kindergartens in Japan, and Mrs. Wilkins spoke intimately of the work of the National Association. In the evening the Clara Barton Guilds held a "Get-Together Supper." Officers were elected as follows: President, Mrs. Gertrude A. Gladwin, Akron; vice-president, Rev. Sara L. Stoner, Prospect; recording secretary, Mrs. Kate J. Kelly, Grafton; corresponding secretary, Mrs. Nellie Hassler, Cleveland; treasurer, Minnie Moon, Blanchester; trustees, Mrs. Anna Shumard, Milford, and Mrs. Ethel M. Allen, Columbus.

Wednesday evening the Rev. Laura B. Galer spoke on "The Rural Church and the Community," in which she defined Universalism as a spirit, not a program, and urged a program for each church suited to the needs of the community in which it existed.

The Rev. Rufus Dix of Cleveland conducted the devotional service Thursday morning, when the Rev. Thomas M. Murray preached the occasional sermon. The communion service was in charge of the Rev. E. A. Lewis.

At the business meetings of the Convention a recommendation was adopted asking the General Convention to direct the appointment of the Chairmen of the Committees on Official Reports, Nominations, Resolutions and Recommendations six months previous to the Convention and to publish their reports in the *Leader*, and to direct said chairmen to assign a time and hold a hearing during the Convention. With a number of churches and organizations still to be heard from, $2,641 was raised for the Convention Chest. The Credentials Committee reported four officers, thirteen ministers, and 126 delegates present.

The report of the Resolutions Committee was suspended to hear the message of Dr. Harold Marshall, Manager of the Publishing House, who said that the most hopeful thing in the Universalist Church to-day is that we are facing the situation; that through the Publishing House we are reaching more people outside denominational lines than ever before, and that the Publishing House could do more if it had the funds. "This is a time for seed sowing and not for harvest," he declared.

Resolutions were adopted urging a conference of nations looking toward disarmament; petitioning the General Convention to fill positions with laymen wherever possible, thus releasing ministers for pastoral work; encouraging young people to enter the ministry; securing the return to the ministry of those educated for it; and expressing the desire to co-operate with the new State Superintendent.

Officers were elected as follows: President, W. O. Jameson, Columbus; vice-president, Prof. H. E. Simmons, Akron; secretary, Rev. I. V. Lobdell, Columbus; treasurer, C. R. Olin, Akron; trustee for three years, Chapin Beem, Columbus; trustee of the Publishing House, Arthur Nash, Cincinnati; Fellowship Committee, Rev. Charles A. Alden, Columbus, and M. A. Brown, New Madison; preacher of Occasional Sermon, Rev. O. E. Olin, Le Roy; alternate, Rev. Rufus Dix, Cleveland; chairman of Nominating Committee, Mr. Peabody, Cleveland.

The Convention came to a close Thursday evening with a musical treat by the Methodist church choir, directed by G. Frank Elgin, a trustee of the Universalist church, followed by a splendid address by the Rev. John Smith Lowe, D. D., on "Our Latest Denominational Crusade." It was a magnificent call to service in extending the power and usefulness of the Church, and came as a fitting climax to an enthusiastic and successful Convention.

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THE GAMBLING OBSESSION

To the Editor of the Universalist Leader:

In the issue of June 25, the *Leader* rebukes the newspapers for "forcing young and old to give heed to prize fighting and gambling as chief among human interests." The rebuke is needed. Wagers and bets are entirely too prevalent. The American public is too enamored of the fascinations of the Goddess of Chance. Athletic exhibitions, either professional or amateur, afford the uncertainty that is so congenial to the gambling spirit. The joy of hazard is our national weakness, a disease of character that causes many people to feel that the Church is narrow and unsuited to their tastes. Lotteries seem to be doing a good business in the Puritan state of Massachusetts. The diversions of the drawing room demonstrate that many women are genuinely American. Even school boys and girls find that high school games are more interesting when they are attended with a little monetary risk. The national mania for unearned gain is a serious peril. It should command more attention both from the pulpit and the religious press.

While we are considering gambling, however, let us not neglect to open our papers to the financial pages. It causes an American patriot to tremble for the future when he sees that at least three-fourths of the industrial and railroad business of the country is capitalized with a view to speculation. Economic progress is seldom affected by moral protests, but moral progress is retarded when we fail to clearly recognize that our vaunted and unparalleled array of vast business enterprises is based and founded upon, and financed by, a system of gambling. The men at the head of the railroads are not railroad men; the firms that control our largest manufacturing plants are not manufacturers. They are professional manipulators of railroad and industrial stocks and bonds. Their market is the stock market. The only reason these men have not taken possession of the entire productive resources of the country is that at present there is no demand for any more stocks. It would be well for Christian editors and Christian ministers and laymen to ponder deeply over the rapid conquest in industrial control made in recent years by the promoters of speculation—the so-called "investment bankers." There are several kinds of "promoters." Those who promote prize fights are annoying, but they are relatively unimportant. Our nation is literally staggering to-day under a burden of high prices levied by gamblers in order to pay dividends on watered stock. Stock is watered, first, for profit, and second, to stimulate speculation. Worthless stocks respond more readily to manufactured rumors.

What is the chief among human interests? It is sometimes hard to reckon comparative values and say which among several interests stands first. Practially considered, it is certain that to-day in America religion does not stand first. It is equally certain that, when speculation is included, gambling occupies the position of pre-eminence. It leads in the magnitude of its operations, the number and standing of the people involved, and in the results that follow in the moulding of our national character. Some one ought to tell the American people whither they are tending. The situation is full of menace. God help us!

A Minister.

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

JULY 31—SAUL TEACHING AT ANTIOCH

Acts 11 : 19-30; 12-25

Starting the Separator

Fossilized grouping ceases to demonstrate life and God breaks it up. Emigration is often the work of the divine separator. Emigration is not limited to the political divisions which we know as nations. It also occurs in what we call denominations. It takes place all the time from the small town to the city. It breaks up the home while the parents still feel that the children are too young to be trusted with a night key. Isolation is impossible in the divine economy. The patriarchal system gives way to the foster-fatherhood of business, education, or even of a heterodox religious leader. So, as God wills, the lives of different lands and races, different creeds and customs, different cults and cultures, ever intermingle, until finally the knowledge of an adequate, universal God shall cover the land as the waters

cover the sea. So in this lesson, as it opens, we see this operation taking place. The Christians scatter because of persecution, or tribulation. They scatter nowadays without any trouble. Some efforts are being made to sue out injunctions against the scattering. It is the voice of a human ruler bidding the waves of the ocean to recede. It would be as sane to issue an injunction against water ever seeking a lower level by the down-hill route. Separation nowadays seldom produces the hermit. It comes not to avoid human contacts, but to make new and larger ones. A martyr dies for a cause. His followers scatter, some with fear of death, some with determination more resolved. With differing looks in their expanding eyes they go. But in new places and under new conditions they tell their story and the following of the martyr's cause is augmented two ways and in many places. Some answer the appeal of a gospel of peace that can even meet death as the martyr did with calm faith. Some respond to the challenge of any earthly power that dares to so sacrifice a man. God can not be enjoined by finite authority. Read Romans 8 : 38-39, and where Paul says "love of God" read the word "love" to include the thought of "will" or "purpose," for these are included in the love of God from which the apostle says so separating power can separate us. This is the sword that Jesus said he brought into the world. It is ever wielded for God's final victory. We must not forget that we are here studying of days when spiritual emigration was necessary lest the devil have his own way with the world. Times have changed in this our day. The platform big enough for all men to find an adequate God has come within the range of human vision. The call of the Holy Spirit of the Whole, to-day, is to get together on that sufficient platform, lest the devil shall have his modern way with a world that insists in chaos. Universalism is the ultimate result to which earlier separations form an essential ministry.

The Long Reach of Teaching

As this is written the news is published that the Quakers have gone on record as believing that more missionaries and less soldiers are needed in our contacts with Mexico. It ought not to be a heterodox doctrine to any Christian thought. It is a twentieth century appreciation of what these scattered Christians began to teach wherever they went. Teaching has a tremendously long reach. It exceeds that of any prize-ring champion. In our land the students hunt the teacher. Missionary work reverses the process and the teacher, blown by the winds of God from a far-off shore, hunts his students in their own lair. Here, in this lesson, we see Jews carrying the message of human salvation to Greeks. Think of it! Israel, by certain representatives, performing at last the work for which she had ever been "God's chosen people." Her forty years of wilderness wandering was only typical of her centuries when she made her record with soldiers, not missionaries. Here, she is beginning the process that just now the Quakers recommend for Mexico. Compare in teaching the Jewish attitude toward all other nations, even toward the Samaritans. No dealings with them. No. None unless by the sword. Now the teacher supplants the soldier. "The pen becomes mightier than the sword."

Possibly some technical, hair-splitting Universalist will enter the objection that the gospel Saul taught was not the product of the pen. True. One can not always stop to differentiate such details when trying to interpret the text broadly into the needs of to-day. But, later, this same apostle wrote of "living epistles." The pen of the Almighty inscribes His will on the fleshly tablets of the heart.

First Christians— First Collection Box

Teaching is usually quiet work. The school needs a zone of quiet as much as a hospital. Teaching may be effectually supplemented soon with the moving picture films even in our schools. Again, the "silent" screen. Teaching can never be reckoned in terms of money. (Perhaps that is one reason why teachers have been so poorly paid.) But teaching often reflects itself in money given toward human helpfulness. Here, at Antioch, "the disciples were called Christians first." And here is the first relief fund collected for the purpose of feeding those suffering from famine. It was sent by Saul and Barnabas. The modern name for Saul and Barnabas, thus officiating, is Hoover. To teach people so that they will reach out their hands full of gifts of human helpfulness is a conception of duty performed and producing its normal harvest properly called "Christian" then or now.

Education Is a Financial Exchange

By education we exchange our finite funds into spiritual character. You can't take any of your earthly goods with you when you travel hence. But you may find some one over there who was provided with the opportunity of knowing harmony with the Father by the money you contributed to missionary work. If missionaries in either Japan or Mexico can bring peace instead of war, missionary work is worth doing and it is worth paying for. Even the chance that it may mean peace is an exceeding reasonable insurance policy protecting your baby from the dangers of the battle-field. Again the mission field reacts on the home churches. Many denominational journals are talking of Christian unity to-day which find their best illustration in the united efforts of the mission fields, where unity was forced because foreigners misunderstood civilized divisions. Perhaps it may some day be said, that in the mission fields the denominations were first Christians, because there they first began to act like Christians, in their relations with each other.

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NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

What He Thinks Jesus Taught

For us, at least, Jesus is that authoritative voice. Interested as we must be in religion there are three questions we ask him to answer. What is the nature of that which lies over and beyond? What relation should we take up to it? What should be the practical effect on ourselves? To the first question, he answers: A holy and loving God, the Father of the spirits of all flesh, infinitely patient with His children, in all things seeking their good. To the second: Man's true relation to this heavenly Father is one of trustfulness, obedience and love. To the third: Such a belief and such a relation should leave its unmistakable impress on the whole life and character. . . . It should destroy all pride of place and race, for what is place now but a divine trust, and what is nationality when mankind is seen as one family, children of one Father, heirs of one possession, destined to kneel as one brotherhood at the feet of one Lord? (*Dr. Edwin Lewis, Drew Theological Seminary, in the Christian Advocate.*)

Episcopal Paper Publishes a Baptist Message

At the present time, there is a great unrecognized yearning throughout the world that these old and open wounds in the Body of Christ may be healed. . . . In our great zeal for our particular church organization we sometimes think we are defending the faith once delivered to the saints, when as a matter of fact we are defending the mistakes once imposed upon the saints. . . . Human diversity is an obstacle and always will be as long as unity is thought of as artificial and hierarchial. This human diversity is everywhere except in the graveyards. Among Protestants, it is unconceded, often over and even super developed. Among Catholics, it is sometimes concealed and temporarily suppressed. . . . There are two things that are gaining constant and wider recognition in the Christian world, and both are hopeful. First, there can be no church reunion that does not recognize to the fullest the principle of religious freedom. That is above all else what America, interpreted religiously, means. You can see the thought of mankind moving toward religious freedom like an Arctic iceberg drifting toward the great warm currents of the ocean. It is irresistible—this movement toward religious freedom. In that direction and in no other lies unity. (*Rev. E. C. Herrick, D. D., pastor of the First Baptist Church, Fall River, quoted in the Living Church.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A PRAYER

God, give me peace.
This is the gift I crave from Thee,
Peace to go with me through the weary days.
Oh, hear my plea.

God, give me sight,
That I may never walk so far
Or find the darkness of the night so deep
I can not see Thy star.

God, give me faith,
To carry with my peace and sight,
That I may hold its taper to Thy flame
And gain new light.

L. O. Willson.

HOW SANDY TAMED PUTTER

FROM earliest kittenhood Putter, who was as black as a witch's cat and as soft and silky as a seal muff, had disliked petting. He did not often use his claws, but he showed his displeasure so plainly that most human beings and a number of animals—including dogs—thought it wiser to let him alone. He was a handsome, sleek fellow without a single white hair; but in spite of his good looks there was such a cold glare in his eyes that early in life he was nicknamed the "wild cat."

The one thing that he tolerated was his mother, a homely white cat named Smut, from the black spot on her face. She was such a loving, faithful animal that many people wondered how she could be the mother of such a cross creature as her son.

But after a while something happened that completely changed the morose Putter. One day he found that he had a whole family of new brothers and sisters. The discovery did not please him; he gave his young relatives one look of contempt and padded haughtily away.

Only one of the newcomers, however, stayed long enough to bother him; five of them were taken away, and he never saw them again. The sixth, who was left to comfort poor old Smut, had a tawny coat and beautiful markings and was handsome. His name was Sandy. Putter couldn't understand his small half brother at all, but when Sandy was old enough to make staggering dashes across the kitchen floor and to climb the cretonne curtains in the hall he began to take more interest in the lively little thing.

One day when Putter was basking in the noonday sun Sandy darted playfully across the grass and pounced upon him. Putter turned and snarled. For a moment the kitten was frightened; but his love of fun soon got the better of his fright, and again he began to pat and paw his ill-tempered brother. Three or four times Putter sent him flying, but Sandy always treated it as a game and cheerfully began again. Suddenly a big Airedale dog that belonged to a neighbor broke into the yard and made a dash for the tumbling pair. Sandy gave one startled hiss and fled. He rushed to the only tree in the yard, but owing to his great fright he lost his hold before he was halfway up the trunk and tumbled to the ground. Directly in front of the Airedale he rolled and had barely regained his feet when the great dog's jaws closed on him. Surely that was the last of little Sandy!

But in a flash a black object came hurtling through the air straight for the intruder's head. It was Putter, and he meant business. Snarling and spitting, he raked one great paw down the Airedale's face. With a yelp of dismay the dog dropped Sandy and bolted from the yard.

Poor little Sandy sat down and began to lick his hurts. When Putter came toward him he shrank away; he was afraid of everything now. But cross old Putter's heart had undergone a change. He began to purr gently, and then with a brotherly air he put his head down and started to lick the kitten's torn ear with his rough tongue. A few minutes more and Sandy, who was not badly hurt, had forgotten his troubles and was rolling and romping again.

When Smut strolled into the garden she received the surprise of her life. There on the grass she found her two sons, rolling and kicking in friendly glee. She gave an anxious "praou" and made a rush for them, for she was sure at first that Putter was killing Sandy. When she saw how things really were she began to lick their bobbing heads, first the big black head and then the fuzzy yellow one.

It was hard to believe, but Sandy, the good-natured yellow fluff ball, had tamed Putter, the "wild cat."—*Winifred L. Bryning, in Youth's Companion.*

* * *

THE LOST PASSENGER PIGEON

The last scene of the last act in the tragedy of the passenger pigeon is the present search of museums for stuffed members of the lost species which are here and there in private possession.

Live passenger pigeons up to 1857 were the pest of the wheat farmer. In order to get rid of them they trapped the birds in nets and hauled them to the market by the wagon load, where they were glad to sell their catch at any price. The pigeons were shipped to eastern markets by the carload.

Volumes have been written on the overwhelming tragedy of the passenger pigeon, but if one will hurry, it is yet possible to get the story at first hand. Here and there in the north middle western states an aged man or woman may be found who "remembers as though it were yesterday" when the passenger pigeons traveled in flocks of countless millions north over the Mississippi Valley.

One of these pioneers is Robert Quigley, a former Iowa senator. Mr. Quigley was born in the forties in a log cabin near the Mississippi. He remembers when the valley in which they lived in the spring of the year used to become dark in the middle of the day, because the pigeons were flying over it in such hordes as completely to shut off the sun.

"If it were late in the day," Mr. Quigley says, "sometimes the flocks dropped like a cloud from the sky to roost in the woods along the creek. Such masses of them bunched together on the trees that all night we heard the cracking of the limbs as they broke under their weight. In the early morning they arose with

a mighty roar of wings, and in a couple of minutes were only a black speck in the northern sky, so rapidly did they fly.

"We used to find beechnuts in the crops of those we killed, showing that they had come three hundred miles or more since their last feeding. It was just as the wheat had been put in the ground in the spring by the farmers of the northern central states that the immense flocks came. That is why they were such a pest, for they settled down on the fields like the grasshopper swarms of recent years. I have seen them go over a wheat field, rolling like a great blue wave. Not a kernel of wheat would be left."

The last time Mr. Quigley remembers seeing the passenger pigeons nesting in great numbers was in 1859. After that, he says, they began to diminish rapidly. In 1870 they had become so reduced in numbers that only small flocks were seen, and these were so rare that hunters were all agog when a flock of pigeons was reported in any neighborhood. A few years later the very last of the species winged their flight up the Mississippi. Now there is not a live passenger pigeon in all America, and the museums are offering fabulous prices for a stuffed one.

"How could they entirely disappear?" Mr. Quigkley was asked.

His answer was the same as that of all who try to explain to the wondering men and women of this generation the greatest tragedy in American wild life—the extinction of the graceful, beautiful passenger pigeon.

They were trapped in colossal numbers in the spring before the breeding season, at first because they were injurious to the crops, and later by the market hunters. As their numbers became less and the market for them better, they were hunted and trapped all winter in the south and all summer in the north. The immense flocks were reduced to small flocks by this wholesale slaughter. Then the small flocks were shot to death by local hunters.

So it happened that one day the nation awoke to the astounding knowledge that in place of millions of wild pigeons, there was not one at large. Of the few in captivity the very last one died a number of years ago in the Cincinnati Zoological Gardens.

The faithfulness of the pigeon to its mate made the utter annihilation of them possible. The passenger pigeon chose its mate for life. If either of the pair was killed, the other remained a celibate the rest of its days.—*Florence L. Clark, in Our Dumb Animals.*

* * *

IF YOU WERE

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticise your neighbor long
Because he's busy being wrong.

The Continent.

LABOR AND WAGES

We are often told that "labor is not a commodity." If by labor we mean the actual men and women who work, that is true. But the strength of the laborer or the dexterity of the artisan or the training of the bookkeeper is a commodity—like the persuasiveness of the salesman, the learning of the college professor or the gift for organization of the successful manager. Each of those men has for sale the quality in which he excels—and lives by selling it. The individual or the group of individuals that sets and tries to maintain a price for his or its services above what the persons who would naturally use those services can or will pay will find it at first hard and then impossible to sell those services. That means unemployment and the destruction of the equilibrium in industry. The merchant knows that he can not fix prices regardless of his customers' willingness to buy. If he did not know it before, the last six months have taught him so. We do not see how with all their power the labor unions can permanently fix wages at a certain level without taking into consideration the ability of the public to pay them. There is only one way in which that sort of thing can be done: to take every kind of business into the hands of the state and to collect in taxes money enough to pay wages that can not be earned in the usual way. That is Bolshevism, and no society can long endure under that burden.—*Youth's Companion.*

* * *

ACCEPTING A GIFT GRACEFULLY

One of the most beautiful things in this world is gratitude.

The next most beautiful thing is the person who is grateful.

It is fine to want to bestow gifts and give encouragement and support where it is due.

But it is finer to have the sense of appreciation and know how to receive the kindness others bestow upon you.

You have heard it said, "Oh, I am too independent; I can not allow So and So to do anything for me."

Sometimes this so-called independence is merely selfishness.

The desire to do the nice thing yourself, not to take it from another.

It is self-gratification to hear the other fellow tell you "that you have the heart of an ox—biggest-hearted man going."

It is vanity which wants to feel that "I can do for myself—no one else can help me, or knows so well what I want as I do myself."

There are fewer persons who can accept gracefully the little nice things which come their way than there are persons who do the nice things.—*Exchange.*

* * *

THE "NO-LUCK" GARDENER

He stuck a few rose bushes into the ground in his back yard one day.

He did not prune them and he permitted wild shoots to grow.

He never cultivated the soil. He never sprayed the bushes after the warm days set in.

He did nothing to help them or encourage them, but later whenever gardening was the topic of conversation he always said:

"I never have any luck raising roses."—*Detroit Free Press.*

* * *

WHY SUCH HASTE

A visitor from a more leisurely land observed a stream of Americans running madly down a flight of stairs leading to a subway train.

"Why," he asked, "are they running?"

"To catch a train," replied his guide.

"What will happen if they lose the train?"

"They will lose 30 seconds."

"What will they do with the 30 seconds that they save?"

There was no answer. Unfortunately there is usually no answer. Most people admit that time is precious, and yet most of them waste time when they have it on their hands.—*Boston Globe.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Queen Victoria. By Lytton Strachey. Illustrated. $5.00.

On May 24, 1819, there came into the world a child who was named Alexandrina Victoria by her parents, the Duke and Duchess of Kent, and at first received but scant attention, there being no thought of the important part she was destined to play. In a few years, however, she was recognized by Parliament as heir-presumptive, and being told of this, she was silent for a moment and then said "I will be good"—a promise which was faithfully kept.

Then we read of her confirmation "in a white lace dress, with a white crape bonnet with a wreath of white roses round it," and next of a visit of two cousins whom she "loved very much—particularly Albert," and then she emerges from obscurity and is crowned Queen of England. "The old men, debauched and selfish, pigheaded and ridiculous, . . . had vanished like the snows of winter and here at last was the spring."

Albert, of whom the Poet Laureate said that he wore the "white flower of a blameless life," was a fitting Prince Consort for this young queen, herself the embodiment of all virtues, a sweet English flower that had bloomed in a dark and ugly garden of ancestors.

So began the reign which lasted through Victoria's happy married life and long years of widowhood till her death, when "Bertie," the troublesome and disappointing child, became King Edward VII. Mr. Strachey has made this a fascinating book about people, and both the Queen's family and those who were part of her political life are sketched with clever and relentless strokes.

Peoms. By Charles Wells Russell.

To have served his Government both as legal representative and as minister to Persia, and to have written a play and four volumes of poetry, is indeed to be versatile. Dr. Van Dyke pays this tribute to Dr. Russell: "You knew beforehand how I would enjoy such verses as these. They have a double interest when I remember the active and useful public life of the man who wrote them, and the good work he has done for our country in fighting against all sorts of abuses and in promoting the real progress of America." May his tribe increase, for never did we need such men more than now.

The poem "Rest" invites us all

"To that still world where beauty seeks
The peace she can not find in ours"

—the world of nature, especially the mountains, from whence comes not only strength but deep peace,—a combination that enables us to hold our places in the firing line.

There are many songs and lyrics, delicate, tuneful, and tinted with the varied colors of strange places, a dramatic story of the condemnation and death of Christ, and an allegorical narrative, "The Starry Quest," in which Dante and Beatrice reveal the story of their great love to the Poet in Paradise.

The Mirrors of Downing Street. Some Political Reflections. By a Gentleman with a Duster. Portraits. $2.50.

"There is too much dust on the mirrors of Downing Street for our public men to see themselves as others see them. Some of that dust is from the war, some of it is the old-fashioned political dust intended for the eyes of the public; but I think that the worst of all hindrances to true vision is breathed on the mirrors by those self-regarding public men in whom principle is crumbling and moral earnestness is beginning to smoulder. One would wipe away these smears.

"My duster is honest cotton; the hand that holds it is at least clean; and the energy of the rubbing is inspired solely by the hope that such labor may be of some benefit to my country."

Having so spoken, the anonymous gentleman proceeds to dust for us thirteen reflections from the mirror in the Imperial council chamber—Mr. Lloyd George, Lord Carnock, Lord Fisher, Mr. Asquith, Lord Northcliffe, Mr. Arthur Balfour, Lord Kitchener, Lord Robert Cecil, Mr. Winston Churchill, Lord Haldane, Lord Rhondda, Lord Inverforth, and Lord Leverhulme. We are irresistibly reminded of Little Nell and Mrs. Jarley's Wax-Works; but so far from delivering a set and machine-made description of the "unrivaled collection," his comments are original, clever and caustic. Here are a few "samples:"

Mr. Lloyd George: "If you think about it no one since Napoleon has appeared on the earth who attracts so universal an interest as Mr. Lloyd George. This is rather a startling thought. . . . The truth is that Mr. Lloyd George has gradually lost in the world of political makeshift his original enthusiasm for righteousness."

Mr. Asquith.—"Nothing in Mr. Asquith's career is more striking than his fall from power; it was as if a pin had dropped. . . . Mr. Asquith possesses all the appearance of greatness but few of its elements. . . . He is a cistern and not a fountain."

Lord Fisher.—"No man I have met ever gave me so authentic a feeling of originality as this dare-devil of genius, this pirate of public life, who more than any other Englishman saved British democracy from a Prussian domination."

Lord Northcliffe.—"The most beautiful thing in his life is the love he cherishes for his mother, and nothing delights him so much as taking away her breath by acts of astonishing devotion. A man so generous and so boyish may make grave mistakes, but he can not be a deliberately bad man."

Back to Methuselah. A Metabiological Pentateuch. By Bernard Shaw. $2.25.

This is indeed strange even for G. B. S., who is not stereotyped! One fourth of it is taken up by a preface, entitled "The Infidel Half Century," which reviews his past life and achievements and ends thus:

"The exuberance of 1901 has aged into the garrulity of 1920, and the war has been a stern intimation that the matter is not one to be trifled with. I abandon the legend of Don Juan with its erotic associations and go back to the legend of the Garden of Eden. I exploit the external interest of the philosopher's stone which enables men to live forever. I am not, I hope, under more illusion than is humanly inevitable as to the crudity of this my beginning of a Bible for Creative Evolution. I am doing the best I can at my age. My powers are waning; but so much the better for those who found me unbearably brilliant when I was in my prime. It is my hope that a hundred apter and more elegant parables by younger hands will soon leave mine as far behind as the religious pictures of the fifteenth century left behind the first attempts of the early Christians at iconography. In that hope I withdraw and ring up the curtain."

The play is divided into five parts, each of which contains one or more acts. The first part, "In the Beginning," is laid in the Garden of Eden, 4000 B. C. The second, "The Gospel of the Brothers Barnabas," is of to-day, in a house overlooking Hampstead Heath toward London. The third, "The Thing Happens," is in "the official parlor of the President of the British Islands," 2170 A. D., and gracefully alludes to Confucius as "the Chink." The fourth, "Tragedy of an Elderly Gentleman," 3000 A. D., has its scene on the south shore of Galway for the first act, the courtyard of a temple with Napoleon on the stage for the second, and the interior of the temple for the third. The last part goes "As Far as Thought Can Reach," 31,920 A. D., with Adam, Eve, Lilith, Cain and the Serpent alive again! Lilith has a long speech at the end, and vanishes with the words, "It is enough that there is a beyond."

And what is the tale of years of this patriarch who here makes lamentation? Sixty-four, precisely the age at which De Morgan began his career. So there will doubtless be many farewell performances, and we need shed no tears, but read and exclaim and wonder what next!

Young People's Christian Union

DIRECTOR'S DATES

July 22-31, Southern Institute, Chattanooga, Tenn.

Aug. 7-14, Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 8, Ohio State Board Meeting, Akron.

Sept. 9, Western Ohio League, New Madison.

Sept. 10, Southern Ohio League, Blanchester.

Sept. 12-17, Mid-West Institute, Chicago.

* *

AN EDUCATION IN OPTIMISM

Dean Ellenwood of Woonsocket made the remark as we were seated at the speakers' table at the All New England Get-Together at Lawrence that "every one of our ministers ought to be invited to attend a meeting like this, not to speak, but just to look on. It would be an education and a revelation." The same thing would be true of the Illinois State Rally in Chicago held one week later.

It would be a revelation of the present spirit of an important factor in the Church that will be increasingly important as the years go by. It would be an education in the value and importance of the young people's work. It would be a lesson in optimism.

Enjoying Religion

At such gatherings the spectator would see young people actually enjoying religion. This fact would be evident because they show their enjoyment in distinctly youthful ways. If they displayed their enjoyment with the calmness and poise more or less characteristic of middle age its genuineness might well be doubted. But when they give a yell for their Church or Union that would awaken the fighting spirit of a college football team, you may be sure they mean it. They did not sing, "I want to be an angel," because they didn't, nor "Take the name of Jesus with you, child of sorrow and of woe," because there were no children of sorrow and woe there; they were all sons and daughters of joy.

And after the banquet they danced: yes, actually danced at a religious gathering and under the auspices of the church. One can imagine how that would have struck the first settlers in Lawrence back in Puritan days. But doubtless those old Puritans have learned many things in the last two or three hundred years.

Once upon a time "David danced before the Lord with all his might," and these young people of to-day did the same thing.

The More Serious Side

But these young people did not come to these meetings, few of them at an expense of less than five dollars each, and some of them at several times that amount, just for the sake of attending a banquet and dance and having a good time.

On Saturday evening at Lawrence there were addresses after the banquet, the last of them by Dean Ellenwood. It was not an ordinary after-dinner speech; it was a real message and a challenge. For various reasons the company was delayed in sitting down, so that it was almost the advertised time for the dance to begin before the last speaker was announced. Those young people knew that hall and orchestra were waiting just across the Common, but they stayed to hear the serious message of the hour.

The next day, following the communion service, the response of the young people who came flocking around the altar in renewing their consecration to Christ and his Church was abundant evidence of the sincere and earnest purpose which animates them.

At Chicago there were nearly half as many more young people at the devotional meeting on Sunday evening than were present at the banquet and dance the evening before.

What It All Means

To one who visits such a gathering and observes it from the point of view of older years, it means that down under the superficial fun and frolic which have always been characteristic of youth, there is a deep undercurrent of serious purposefulness and devotion. It means that the young men and women of to-day love their church and are ready to give their money, their time and themselves when it calls. It means that the future of the church is secure, for these young people who will to-morrow be the leaders of the church both in pulpit and pew, have courage, enthusiasm and devotion to offer in its service.

For all pessimists, for all doubters, for all whose faith either in the church or in the rising generation is uncertain, I recommend attendance, as a spectator, at such gatherings as these when the spirit and purpose of the young people of the church may be seen and felt and understood. The young people of to-day may be depended upon to keep the faith.

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

Nobody can judge men but God, and we can hardly obtain a higher or more reverent view of God than that which presents Him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion.

F. W. Faber.

The red fox has his lair, and each bird of the air
With the night settles warm in his nest,
But the King who laid down his celestial crown
For our sakes—he had nowhere to rest.
Oh, the poor were forgot till their pitiful lot
He bowed himself to endure.
If your souls ye would make, for his heavenly sake,
Oh! remember, remember the poor.
From the Irish, tr. by Alfred Percival Graves.

Without distinction, without calculation, without procrastination, love! Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult.

Henry Drummond.

Would not the carrying out of one single commandment of Christ, "Love one another," change the whole aspect of the world, and sweep away prisons and workhouses, and envying and strife, and all the strongholds of the devil? Two thousand years have nearly passed and people have not yet understood that one single command of Christ, "Love one another!" We are as perfect heathens in that one respect as it is possible to be. No, this world might be heaven on earth, if we would but carry out God's work and God's commandments, and so it will be hereafter.

Max Muller.

The life into which the soul is brought when it is thus by faith made partaker of the divine nature is the eternal life. It is the kind of life that ought to last, and that will last. "The glory of going on" belongs to it. What we call death has no power over it. Not more certain is it that sin has in itself the seeds of dissolution and decay than that the virtue which is of faith has in itself the germs of endless life.

Washington Gladden.

Then shall succeed a faithful peace;
Beautiful friendships tried by sun and wind,
Durable from the daily dust of life,
And though with sadder, still with kinder eyes,
We shall behold all frailties; we shall haste
To pardon, and with mellowing minds to bless.

Stephen Phillips.

He sanctifies the human relationship whilst he establishes the Divine. In the love and fellowship of God all human affection becomes sublime and immortal.

W. L. Watkinson.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

These clippings from the Kinston, N. C., *Free Press* will be of interest to those who are studying our Southern Mission Field:

NEW BANK AT PINK HILL HAS BACKING HERE—OPENS JULY 5

Capital Paid in—Succeeds Bank Closed in Spring—Luther P. Tyndall President—Kinstonians among Directors

The Pink Hill Bank & Trust Co. was organized at the live Lenoir County town Friday to succeed the Bank of Pink Hill.

The capital of the new institution, $15,000, has been paid in. Stockholders are optimistic over the prospects, backed as the bank is by several substantial Kinston financiers. The new bank will open July 5.

Pink Hill is a hustling small town located in the midst of a newly-developed section of small farms, producing the staples, fruit and other crops. An asphalted road is being constructed from this city to the town, which will be on the projected State highway from Kinston to Kenansville. It is a convenient trading center for a large farm population in Lenoir and Duplin Counties.

* *

HEAR DISCUSSION BLUE LAW AT MEETING OF COUNCIL FRIDAY P. M.

Consideration will be given Kinston's drastic blue laws at a meeting of the City Council with "representatives of the public" Friday night. Modification will be urged by opponents of the two ordinances which forbid the selling of a cigarette or soft drink except in one drug store each Sunday, restrict eating places to a few hours a day on the Sabbath, and impose a penalty for the acceptance of orders for ice cream on Sunday. Mayor Mills Happer and the council heard the antis early in the month and called the meeting for the 17th in order that those favoring the laws might be represented.

* *

VOX POPULI

An Appeal to Kinston

Dear Friends: We have been preaching in your town for five weeks. God has blessed many precious souls, but there are others that are just as deep in sin as the poor Hindu in India, the poor souls of Africa and China that have never heard of the Christ. We still appeal to every Christian in Kinston to line up and help us win these souls. Feeling led of God, we have called an all-night prayer service and through the paper we are asking every minister, every Christian that has lost souls at heart, to come. Every mother, wife or husband that has loved ones lost—we have come to help you win them to Christ. Join in this prayer. We have visited your court here and have witnessed the results of sin. If we as Christians will only take advantage of this God-given opportunity maybe the officers of Kinston won't have so many cases in court.

The subject to-night will be John 3 : 16. Then, following the service, the all-night prayer service. Come if you love the lost souls of Kinston.

Rev. and Mrs. Hiram McAdams.
(Revival tent North Independence St.)

* *

Probably the very best way out of depressed conditions resulting from slavery to cotton and tobacco is for farmers to go into the live stock industry on a substantial scale. This is a reform that will come sooner or later. In this connection it is highly gratifying that Lenoir County boys and girls are going to launch poultry clubs with a view to making this a poultry section.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

INSTITUTE INKLINGS

Ferry Beach. There will be a plenty of good fun to match the work. For instance, the camp-fire on the beach will be a feature.

Murray Grove. We begin on Tuesday, Aug. 23, and hold session for a week.

Chicago. St. Paul's on the Midway will give us the fullest co-operation following its example of last year.

Detroit. The Institute and the business meeting will be discreetly mixed.

PAUL'S HIGHEST WISDOM

"Love is the fulfiling of the law."

For August we have a text instead of a slogan, a text which ought to be impressed indelibly on the mind of every member of our Sunday schools. If the truth contained in those seven words could be made vital to the children of our Church, it would be worth ten times the total cost of the slogans for the year, yes, a hundred times.

Pray do not be content with having the passage read and repeated in a listless, thoughtless manner. Bring out the fact that here and here only is the solution of the world's great problems.

Show how in the home and in daily community life the best things come, not by law, but by love. Then try to convey the idea, even to the younger members, that this must be so in the affairs of the nation and of the whole world.

For the older members read the one hundred and forty-ninth poem in "Christus Victor," ending,

"And when all fails at last, for lack of love,
Try love, the mightiest of them all—and win."

There has been in our generation no better expression of true Christian philosophy.

* *

ROBINSON AGREES WITH LEIGHTON

It is probable that all the State and District Superintendents do—for they act that way. The words of Dr. Leighton, committing himself unqualifiedly to Sunday school support, were published in the *Leader* a few weeks ago and brought forth wide-spread approval. Now Mr. Robinson, of the Mid-West District, says something that we believe is worthy of the same distinguishing type that we gave to Dr. Leighton's message:

Yours calling attention to the Sunday School Institute to be held in Chicago in September is at hand and fully appreciated. I want to assure you that the Mid-West always welcomes you into its territory and we shall do all we can to help make the Institute a success in every deiatl.

I shall speak of it wherever I go and will be very happy indeed if I can plan to be in Chicago this year at the time, as I missed the Institute last year, but knew of its great value.

The Sunday school part of our denominational life is, in my opinion, the biggest part of us, and I always watch with interest any progress or forward movement made by the Association.

Fraternally yours,
Luther Riley Robinson.

* *

NEW SCHOOLS

Seventeen new schools have been organized since Jan. 1, 1921. This brings the total for the Murray Anniversary Crusade to thirty-one. Some of these schools have been reorganized after a longer or shorter period of inactivity, and others are entirely new.

The list for 1921 is as follows:

Elgin and Ponta, Texas; Newbury, S. C.; Woodington, Mt. Olive, and Deep Run, N. C.; Yorkville and Long Beach, Cal.; Farmington, Mich.; Waterloo, Iowa; Farmer's Station, Ohio; Dover-Foxcroft and New Portland, Me.; Senoia, Ga.; Fruit Hill, Dawson Springs and Beulah, Ky.

All hail to the new schools and the new workers!

When shall we hear from the next?
Watch us grow!

Among Our Churches

Maine Letter

The vacation season brings to a close a year of real growth and progress for the churches in Maine. * * **The Sunday schools** have grown, increasing in membership, improving their equipment, and arousing new interest. Under the auspices of the General Sunday School Association, Mr. Carl Hempel visited Maine on a tour of inspection, speaking before regular congregations, Sunday schools, young people and teachers. Bethel, West Paris, Norway, Auburn, Leeds Junction, Gardiner, Bath and Rumford were some of the places on his route. His message gave new purpose to the Sunday school workers who heard it. The word he brought from one church to another and his many helpful suggestions were a no less important part of his mission. Central Maine bids for a visit from him in the fall. * * **The Y. P. C. U.** has likewise had a remarkable growth in the past year. Six new Unions have been organized, the youngest being the Union at Waterville. Three splendid young men have responded to the appeal of the Y. P. C. U. for recruits for the ministry. Attractive posters have been used to advertise this work. * * For years it has been the aim of the state to increase its church membership by five hundred members. Even though we do not attain the goal of the Murray Crusade and double our membership, we will have many more than the five hundred new members to report this year. * * **Leeds Junction.**—The church here in a strictly rural section is a community church composed of all denominations. The real backbone of this organization is Mrs. Rose Hansom, who is a Universalist. * * **Summer Preaching.**—The Rev. W. A. Kelley of Lewiston is supplying the church at Green for the summer; the Rev. Eleanor Forbes is preaching during the summer at Leeds Corner; the Rev. Stanford Mitchell, who has been at Round Pond for several summers, is preaching there again, and Klass Osterhaus, of Crane Theological School, is supplying at Stockton. It is hoped that a definite arrangement can be made for the settlement of a pastor at this church in the autumn. * * **Portland.**—The Church of the Messiah has called the Rev. Judson P. Marvin of Rochester, Vt., who will begin his work in the fall. * * **Yarmouth.**—The combined Universalist-Unitarian movement is now becoming more closely associated with the Universalist Church. A large income left through a fund enables this parish to plan for progressive work. Candidates are being heard, and it is hoped to call a minister soon. * * **Gardiner.**—A successful "Tom Thumb Wedding" and lawn party netted $100. An open-air service was held at Pleasant Pond, seven miles out of town. The weather was ideal, automobiles were supplied to carry the people back and forth, and as a result more than twice the number attending a regular service were present. The christening of two children was a unique feature. After the service a picnic dinner and social afternoon was enjoyed under the trees. * * **Waterville.**—Here is the most rapidly growing Universalist church in the state. The church membership has been doubled, and that of the Sunday school as well. A Mission Circle and Y. P. C. U. have been organized. A new vestry and parsonage have been built, and now the church is to be completely remodeled to double the seating capacity, for the present congregations more than fill the church. The cost will be over $6,000, and the work will be finished before the time of the State Convention which meets in Waterville, Sept. 26-29. Maine plans to have the greatest Convention in years. * * **Westbrook Seminary**, our oldest Universalist school, has started a drive to add $100,000 to its permanent fund. The school deserves the loyal support of Maine Universalists and friends everywhere.

Milo G. Folsom.

Mid-West Letter

For four or five weeks, terrific heat has prevailed throughout the Mid-West District. Although the weather has somewhat handicapped my work, I have been on the move, preaching at various places in Iowa, Illinois, and Indiana. * * **Boone, Iowa.**—Here in one of the most beautiful little cities in the Hawkeye State is a good church building and a delightful constituency. Beginning June 12, we had a week of special "Good News" meetings. In spite of the heat people came, and some have expressed their desire to join the church, of which the Rev. O. G. Colegrove is acting pastor. It is planned to hold another series of meetings here in October, when it is hoped to secure a permanent pastor. * * **Waterloo.**—I had a delightful visit with Mr. Raspe and his church. Church services are to be held during the summer, and the Sunday school is to be kept open. Even in this short time, Mr. Raspe has been doing fine work in Waterloo, and has won a place for himself in the hearts of the people. * * The other day in a little country church in southern Indiana, I was introduced to a man, whose head was as white as snow, who has been married sixty-nine years, and is over ninety years of age. He and his wife are full of life and active in the Saluda church. He gave me two dollars for a subscription to the *Leader*. He expects to live many years yet, and to enjoy his faith and his paper, he told me. * * **Waldron, Ind.**—The annual meeting was a success in every way. I was entertained at the Delos H. Thompson Home for Aged Ladies, by Mr. and Mrs. M. A. Beagle, the managers of the institution, who did much to make my five days' stay there comfortable. The Home, consisting of forty acres, is a beautiful place. About a dozen old ladies live there. They enjoyed the meetings to the fullest extent, as they rarely have an opportunity to hear a sermon. The meetings were held in the grove in front of the house, hundreds of neighbors and friends attending, and the Methodist minister and his people cooperating to make the services successful. A church with perhaps thirty-five members could have been organized, but it was decided to wait until later in the year. At the request of the president of the Indiana State Convention, John Foster Clifford, a campaign for $50,000 for the Home has been started. Local friends have already given $1,082, a substantial beginning. * * More later when it is not so hot.

Luther Riley Robinson.

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-Sept. 5. Murray Grove, N. J.

July 22-31. Chattanooga Institute.

July 30. Plymouth Pilgrimage. Field Meeting and Pageant.

July 30. Maine State Field Day, Ferry Beach Park.

July 31. National Comrades Sunday, Ferry Beach Park.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	3,298
Webster Ctiy, Iowa	6
Gardiner, Maine	1
East Jaffrey, N. H.	3
Standing Stone, Pa.	1
Elgin, Texas	15
Markesan, Wis.	3
Huntingville, P. Q.	3
Binghamton, N. Y.	5
Dawson Springs, Ky.	1
Danbury, Ct.	4
Total	3,340

CHRISTENINGS

Before reported, 926. Webster City, Iowa, 2; Gardiner, Maine, 9; South Weymouth, Mass., 6; East Jaffrey, N. H., 2; Standing Stone, Pa., 3; Concord, Vt., 2; Markesan, Wis., 5; Huntingville, P. Q., 2; Binghamton, N. Y., 1; Boone, Iowa, 1. Total 959.

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Illinois

Bingham (Little Hickory Church).—Rev. M. M. Hicks, pastor. At the annual meeting and home coming, June 24-25, Rev. Wm. D. Harrington of St. Charles preached. Six years ago, as a newly commissioned licentiate, Mr. Harrington preached his first sermon in this church. Mr. Hicks, the pastor, was born within a stone's throw of the church, was reared in this neighborhood, and for forty-two consecutive years has held this pastorate, declining many flattering calls to go elsewhere.

Urbana.—Rev. Ray D. Cranmer, pastor. For nearly fifty years this church has observed Children's Day. This year especially fine exercises were held, five of the classes of the Sunday school having special parts. Flowers and evergreens were the decorations of the occasion. On June 19, the fiftieth anniversay of the church was observed, Mr. Cranmer preaching a fine sermon. At the picnic dinner, served in the vestry, which followed, Prof. L. N. Smith acted as toastmaster. Mrs. J. Busey, the oldest member of the parish, was the first speaker, and told of the charter members and many things of interest in connection with the early days of the church. Others followed with short addresses. The church was dedicated June 18, 1871. The price of the building was $15,000 and it was considered the finest church in the city. Dr. William H. Rider delivered the dedicatory address, and Dr. D. P. Brown was its first pastor.

Iowa

Webster City.—Rev. Harry F. Shook, pastor. Sunday, July 10, was observed as Old Friends' Day. Special music was arranged and the pastor spoke on "The Growth of Friendship." Six new members were received, and two children were christened. Following the service of worship, dinner was served in the cool vestry, and an enjoyable social hour emphasized the fact that we are a Friendly Church.

Maine

Guilford.—The Ladies' Social Circle, the oldest organization of the church, celebrated its fiftieth anniversary June 23. Guilford was settled in 1806, and many of the early settlers were Universalists. In 1833 they joined with the Methodists in building a union meeting-house. Soon after the close of the Civil War, the woolen industry began to develop and in 1871 the railroad was built as far as Guilford. In that year Rev. D. T. Stevens settled in the town and for six years devoted the larger part of his time to the Universalists there. A Sunday school was organized and a few months later, June 23, 1871, in his own home, which stood where the present Universalist church now stands, a Ladies' Social Circle was formed for the purpose of supporting the Sunday school. After Mr. Stevens moved to Auburn, there was only occasional preaching, and the Sunday school ceased to exist. It was not until the coming of Rev. R. H. Aldrich that the present church and Sunday school were organized and the present building erected. But all through this period the Ladies' Circle maintained its organization and activities. On June 19 the pastor preached an anniversary sermon. On the anniversary day itself, friends gathered in large numbers. The guests of honor were Mrs. Dorcas Kelsey (91), and Mrs. Lydia Webber (82), the only charter members of the Circle now living. The afternoon exercises included the reading of a history of the Circle, letters from former pastors and members, and the singing of the songs of a half century ago. The evening exercises were conducted by the pastor. Prayer was offered by the Rev. J. F. Thompson of Dover. The Rev. Harry M. Daniels of Caribou, a former pastor, was the speaker of the evening. Guests were present from Dover, Dexter, Bangor, Greenville and Caribou. The Guilford church is one of the most substantial Universalist organizations in Central Maine, and the Ladies' Circle is the bulwark of the church. Recently the service of worship has been enriched by the placing of the revised *Gloria Patri* in the hands of the congregation, and the organ improved by the installation of electric power. These things were made possible by the funds of the Ladies' Circle. Two large silk flags, the Christian and the national, have been placed in the chancel, the gifts of Mrs. Ellen Douglass and Mrs. Harry W. Davis.

Massachusetts

South Weymouth.—Rev. Charles H. Murch, D. D., pastor. Children's Day was observed with appropriate exercises by the children. Six children were christened, one of them being the grandson of the pastor. At the close of the service each child received a carnation.

New Hampshire

East Jaffrey.—Rev. M. L. Cutler, pastor. On June 19, three new members were received, and two children were christened. The Masons and Eastern Stars attended church on June 26, in recognition of St. John's Day. In April the Rebekahs attended on the occasion of the anniversary of the founding of their order.

New York

Binghamton.—Rev. Chas. E. Petty, pastor. Congregations have been large, and strangers present at every service, since the coming of Mr. Petty. He has been invited to speak at many public occasions, including the Easter service of the Masonic Lodge and the memorial service of the Odd Fellows. Five new members have been received since the first of the year, making a total of fourteen during the Crusade. One baby was christened on Children's Sunday.

Middleville.—Rev. Albert N. Lindsay, pastor. The church has been repaired, redecorated, and refurnished, at an expense of $2,200. The old furnace room has been built over into a beautiful and comfortable parlor. On July 10, the church was rededicated by the pastor. The service was a happy occasion, for we are justly proud of our labors and our beautiful church. The harmony and friendliness among the workers has been instrumental in bringing about these results. Everybody is aroused and interested in the work of the church.

Upper Lisle.—Rev. Chas. E. Petty, pastor. This church has been greatly revived under the pastorate of Mr. Petty. On June 18-19, the Chenango Association met here, great numbers assembling for the services. Rev. G. D. Walker, State Superintendent, gave the occasional sermon, and conducted the communion service, and Mr. Petty preached on "World Citizens."

Ohio

Westville.—The reopening of the church July 3 was a wonderful day for the few Universalists who have worked hard for over a year to get the church ready for services. Rev. Ira McLaughlin of Springfield came to Westville, his old home, and conducted Sunday school, composed of his friends of years ago, who, like himself, had come from many places to the homecoming and reopening of the old church, which for four years had been closed. Rev. J. B. Fosher of Troy preached at 10.30 on "The Nature, Possibilities and Destiny of Man," and in the afternoon on "Why I am a Universalist." On Aug. 14, an all-day meeting with dinner at the

church will be held, and Sunday school will be conducted every Sunday until after the Winchester Association, which meets here the last Sunday in October.

Quebec

Huntingville.—Rev. E. A. Hoyt, pastor. Mr. Hoyt came here for the summer on May 1. Except for occasional preaching, the church had been closed for more than two years. Congregations have been good, and there seems to be good interest and willingness to work. The dilapidated horse-sheds have been removed and new ones built. Improvements on the church building are going forward. A Sunday school has been organized, which had a good Children's Day observance. Two children were christened. At July communion three splendid young men here were admitted to church membership. The Y. P. C. U. is doing fine work.

Vermont

South Strafford. —Services in this historic and beautiful church were resumed for the summer season, Sunday, July 10. Rev. H. F. Fister of Milford, Mass., is the popular preacher here for the twelfth season. Rev. Stanley G. Spear of Roxbury, Mass., a former student preacher at Strafford, conducted the first service. Mrs. Fister conducted the musical services with her reorganized choir of young ladies.

Wisconsin

Markesan.—Rev. G. A. King, pastor. Children's Day was observed with the presentation of "Children of the Father's Kingdom," by the children and young people, under the supervision of the superintendent, Miss Katheryn Miller. Five children were christened, and three were graduated from the Cradle Roll to the Sunday school. Three united with the church, making a total increase of thirty-nine for the Murray Crusade, and the end is not yet. We have the promise of several more in the near future.

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FERRY BEACH NOTES

At no place do so many Universalists gather as at Ferry Beach. People from all over the country flock to this ideal spot on the Maine Coast, where it is always cool and comfortable. Perhaps there is no need of advertising Ferry Beach, but we want everybody to come who can. From the time when Dr. Shinn inaugurated the movement at Ferry Beach for combining vacation with courses in religious education, people have been coming in greater numbers with each new season. The Great Celebration at Gloucester last summer did not diminish the number of attendants at the Maine Institute.

The season is from July 29 to Aug. 22, three solid weeks and four Sundays packed with play, rest, instruction and inspiration. On Saturday, July 30, the Comrades will stage a great field day, and July 31 will be Comrades' Sunday. The W. N. M. A. will have a splendid program the first week, the Y. P. C. U. holds its Institute the second week, and the G. S. S. A. has an Institute the third week.

Evening sails, fishing, and excursions are planned for the recreation program. Miss Ruth Owens of Van Wert, Ohio, a Lombard College girl, will be the pianist and is to have charge of play and recreation.

An enlarged kitchen and dining room and new rooms will add to the comfort of the visitors. Best of all, there will be the famous Ferry Beach spirit of love and fraternity.

Communications will reach the Rev. Clinton Scott, secretary of the Ferry Beach Association, addressed Hotel Quillen, Ferry Beach, Maine, from now on.

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PRESERVE THIS UNIVERSALIST SHRINE

The money being raised in this campaign will always work to perpetuate the ideals and aspirations of the Universalist Faith. Murray Grove, including the homestead of Thomas Potter, on which stands the very house in which he lived, and in which John Murray slept and spent the night in prayer, together with the brick Memorial Church, the Ballou House, headquarters of our Y. P. C. U., and the Murray Grove House, with its new and beautiful annex just completed, is the absolute property of our denomination, the Trustees of the General Convention holding full title clear of all encumbrance, therefore as long as the Universalist Church shall exist, this shrine is ours. We ask all Universalists to help to make it more useful in upbuilding and developing our faith .

Come, have a part in this work, send your money or subscriptions.

Before reported	$1,391.75
Helen Buckwalter, Philadelphia	100.00
Jas. B. Hartzell, Philadelphia, Pa.	100.00
Thomas Moon, Philadelphia, Pa.	25.00
J. Edwards Smith, Philadelphia	100.00
Stevenson Taylor, New York City, N. Y.	10.00
Derice Crowell, New York City	10.00
Mr. and Mrs. Earp, New York City	25.00
Mrs. and Miss Gaylor, New York City	5.00
Mrs. W. H. Sutton, New York City	15.00
Jos. Croswell, Sr., New York City	5.00
H. T. Racss, New York City	5.00
Emile Waldenberger, Niagara Falls, N. Y.	5.00
Mrs. H. E. Hauxhurst, Westbury, L. I.	5.00
Mrs. Ormsby, Brooklyn, N. Y.	2.00

A friend has promised to give us $5,000, when we have raised $10,000.

Notices

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

MURRAY GROVE ASSOCIATION

Program for 1921

July 24. Morning sermon, preacher to be announced. Evening Conference, "OurGreatest Work."

July 25-3;. Chapel Talks, "Social Service."

July 31. Morning sermon, preacher to be announced.

Aug. 1-6. Chapel Talks, "The Spirit of Democracy."

Aug. 7. Morning sermon, Dr. C. C. Clark. Evening Conference, "Am I My Brother's Keeper?"

Aug. 8-13. Chapel Talks, "The Great Missionaries."

Aug. 13. Birthday party. Ida Smith, Scranton Pa., director.

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 22-27. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 29-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty , 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

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MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

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MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive . Ticket should be purchased to Forked River

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FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.

Mrs. William R. Thompson, President.

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DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1317 Rhode Island Ave., N. W., Washington.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Iowa, J. E. Reid, Altoona.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

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W. N. M. A. INSTITUTE AT FERRY BEACH

Following is the program for the Institute of the Woman's National Missionary Association for Women and Girls, at Ferry Beach, Aug. 1-5.

Monday, Aug. 1. 9 a. m. Opening. 9.15. Mission Study, Senior Text Book, "The Kingdom and the Nations," Chap. I. Japan and Korea, Rev. Maude Lyon Cary, Chairman of Mission Study, New York State. 10. Class in Methods. Leader to be announced. 11. Mission Study for Girls. Junior Text Book, "A Noble Army." Miss Carrie J. Crowell, President Rhode Island Sunday School Association. 7.45 p. m. A "Get-together Social" at the Quillen.

Tuesday, Aug. 2. 9 a. m. Mission Study, Chap II, "China." 10. Methods. 11. Junior Mission Study Class.

7.30 p. m. Songs of the Mountaineers of North Carolina. 7.45. Address by Mrs. Katharine Haskell, "Our Work in North Carolina."

Wednesday, Aug. 3. 7 a. m. Mission Study, Chapter III, "India, Islam and the Near East." 10. Methods. 11. Junior Mission Study Class.

7.15 p. m. Song Service. 7.45. Illustrated lecture on Japan by Minnie J. Ayres.

Thursday, Aug. 4. 9 a. m. Mission Study, Chapter IV, "Africa and Latin America." 10. Methods. 11. Junior Class.

7.15 p. m. Song Service. 7.45. Address on Japan by Rev. Nelson L. Lobdell.

Friday, Aug. 5. 9 a. m. Mission Study, Chap. V and VI. "What the World Needs; What Is Required of Us?" 10. Methods. Exhibit of Missionary Handiwork. 11. Junior Study Class.

7.45 p. m. Missionary Drama under the direction of Rev. Maude Lyon Cary.

* *

PLYMOUTH PILGRIMAGE

Saturday, July 30

Universalists are invited to a field meeting under the auspices of the Universalist Historical Society at 2 p. m., at the Universalist Church, Plymouth. Pageant at 8.30 p. m.

Hosea S. Ballou, President.
Warren B. Brigham, Secretary.

* *

GREATER BOSTON SUMMER SERVICES

Summer services, arranged by the Massachusetts Universalist Convention, will be held in the Universalist church, Charlestown, during August, with the following speakers:

Aug. 7. Rev. John Bancroft Bisbee, Rochester, Minn.
Aug. 14. Rev. Ulysses S. Milburn, Salem, Mass.
Aug. 21. Rev. Frank Oliver Hall, D. D., Chairman John Murray Lectureship.
August 28. Rev. Stanley Manning, National Director Young People's Work.

Service at 10.45 a. m.

Take elevated train to Thompson Square.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager.

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

July 8, 1921. Rev. E. P. Wood is accepted from the New York Convention. Rev. C. F. McIntire is accepted from the New Hampshire Convention. Rev. Frank A. Stockwell is transferred to the New York Convention.

George F. Fortier, Clerk.

* *

NEW YORK FELLOWSHIP COMMITTEE

Jan. 29, 1921. Letter of license was granted to George H. Campbell.

June 14. Rev. E. P. Wood was transferred from the New York State Convention to the Convention of Vermont and Province of Quebec. Rev. Charles H. Murch was transferred from New York State Convention to the Massachusetts. Rev. Frank A. Stockwell from Vermont and Province of Quebec Convention to New York State Convention was accepted.

June 18. Transfer of Rev. C. E. Petty from Pennsylvania to New York State Convention was accepted.

June 18. License to preach was given to F. E. Benton.

George H. Bowers, Secretary.

* *

NOTICE

The annual meeting of the Committee of Management of the Northfield Summer School of Religious Education will be held on Wednesday afternoon, July 27, at 2 p. m., Stone Hall, East Northfield. Reports will be presented and officers elected and committees appointed for the ensuing year.

George A. Goodridge, Clerk.

* *

IOWA FELLOWSHIP COMMITTEE

A letter of license has been issued to Curt Conner for one year.

O. G. Colegrove, Secretary.

* *

WANTED

A copy of "Gallows, Prison and Poorhouse," by Rev. G. W. Quinby, D. D. Will any one having a copy of the book which he would be willing to sell please notify the *Leader*?

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

* *

Married

Payne-Haywood.—In Potsdam, N. Y., July 1, by Dr. L. M. Atwood of Canton, F. M. Payne of Pipestone, Minn., and Elva Haywood.

* *

Obituary

Mrs. Esther H. Pinney

Mrs. Esther H. Pinney died May 28 at her home in Stafford, Conn. Almost her entire life-time of eighty-two years was spent in Stafford, where she was born. On Christmas Day, 1861, she married Edwin C. Pinney, who died in 1917. Though for several years in feeble health, she seldom missed a church service, and attended church on the day before her final illness. Her interest in all church affairs was of a practical rather than of a sentimental kind.

She leaves three sons, six grandchildren, and one great-granddaughter.

Mrs. Henry Adams

The death of Mrs. Henry Adams takes away from the Rochester, Minn., church a loved and active member. For some time Mrs. Adams has been seriously ill. Few women in the city were more beloved than she, and few have lived a life of more usefulness to the community. Although essentially a home woman, she found time to take active part in the affairs of the church and community. She was a charter member of the Civic League and held the office of treasurer since its organization ten years ago.

Mrs. Adams was, before her marriage, Miss Cora I. Van Campen. Born in Chicago in 1869, she went to Rochester in 1875. In 1894 she was married in that city to Henry S. Adams, going to Prentice, Wis. Later they rreturned to Rochester and have since made it their home.

Her husband and two children, Van and Mildred, two brothers and two sisters, survive.

Funeral services were held at the home, the Rev. John Bancroft Bisbee, pastor of the Universalist church, officiating.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

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When the little boy came home from his first day at school he was crying. His mother asked him what was the matter.

He said: "Teacher thook me."

"Why did she shake you?" inquired his mother.

"Because I didn't know a wud. An' I didn't know the wud any more after thee thook me than I did before!"—*Exchange.*

* *

"My room is burglar-proof."

"How can you be positive of that?"

"It couldn't possibly accommodate a second person."—*Judge.*

* *

There was once upon a time a man who did not approve of Foreign Missions. One Sunday at church an usher approached him and held out the offering plate.

"I never give to missions," whispered the man.

"Then take something off the plate, sir," promptly whispered the usher; "this money is for the heathen, and you are entitled to some of it."—*Reformed Church Messenger.*

* *

The Boss: "I find you've stolen over $500 worth of stock in the week you've worked here. And you were said to be honest as the day is long."

The Culprit: "Sure, I was! But you put me to work on the night shift."—*Detroit News.*

* *

"Fifty dollars a week!" The Old Man snorted.

"You've got a nerve, talking about marrying my daughter on fifty a week! Why, that wouldn't pay her street-car fare!"

"Hump!" grunted the Young Chump. "If she doesn't hang around home any more'n that I can't use her!"—*Richmond Times-Despatch.*

* *

Professor Einstein says American women are lovely. How much easier it is to understand the professor when he cuts out theory and gets down to fact.—*Marion Star.*

* *

He (passionately): "Darling, I have a secret to whisper into your ear—where is it?"—*Pennsylvania Punch Bowl.*

* *

Grover Bergdoll says he's going to be married soon. Must be something to this report of a husband shortage in Europe.—*Little Rock Arkansas Gazette.*

* *

"There's a piece of pie and a piece of cake for you," said the women at the back door to the tramp, angrily, "now I don't ever expect to see you here again!"

"What's the matter, lady? Is yer goin' t' move?" was the unexpected reply.—*Yonkers Statesman.*

Missionary Text Books for 1921-22

The Kingdom and the Nations

By ERIC M. NORTH, Ph. D.

For the coming year Dr. North has provided a valuable book, equally important to men and women. In the first chapters the author gives vivid glimpses of conditions in all the Eastern countries to-day—political, social, religious. It is a book which will compel thought, prayer and action, and should be used in open forum as well as studied in women's societies. The chapter headings are:

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My Father's Kingdom, by Rev. Maude Lyon Cary. An allegory to be used in connection with the study of "The Kingdom and the Nation." Price 10 cents. $1.00 a dozen.

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By ETHEL D. HUBBARD

The new Junior book will appeal to boys and girls of twelve years and beyond There are six chapters giving vivid pictures of great missionaries, each of whom performed some service which Christ the Master initiated in his own life. The chapter headings are:

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